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COMPILED AND EDITED BY

P. J. CASSIDY

OF THE STAFF OF THE CENTURY DICTIONARY AND CYCLOPEDIA

WITH INTRODUCTION BY

REV. JOHN T. McNICHOLAS, O. P.

DIRECTOR OF THE NATIONAL BUREAU OF THE HOLY NAME SOCIETY AND EDITOR OF THE HOLY NAME JOURNAL

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ANSWERS TO EVERY-DAY QUESTIONS

WHAT EVERY CATHOLIC SHOULD KNOW WHEN ASKED BY HIS NON-CATHOLIC FRIEND

Why do Catholics make exclusive claim to the title of Catholic? We Protestants claim the name in like manner, for we say in the Apostles' Creed: "I believe in the Catholic, i.e., Christian Church."

Are not Protestants everywhere in the world to-day spreading the Gospel of the Christ?

Jesus Christ, the Son of God, was a catholic, or universal, teacher of the divine revelation. His Gospel was not merely for the Jews of Palestine in the first century, but for all times and places. The Church that represents him, therefore, must also be a catholic, or universal, teacher of divine revelation. She must bear upon her brow the stamp of universality, and by her extension in time and place ever stand forth preëminently as the one unchanging faith the Saviour taught. This is shown plainly in the Scriptures. (1) She is catholic in *time:* "Behold I am with you all days even to the consummation of the world" (Matt. xxviii. 20); "The gates of hell shall not prevail against it" (Matt. xvi. 18). (2) She is catholic *territorially:* "Teach ye all nations" (Matt. xxviii. 19); "Go ye into the whole world, and preach the Gospel to every creature" (Mark xvi. 15; Gen. xii. 3; xxvi. 4; xxviii. 14; Ps. ii. 8; xxi. 28; lxxi. 8; Isa. ii. 2; xlix. 6; Mal. i. 11; Acts i. 8; Rom. i. 5; I. Tim. ii. 4-6). (3) She is catholic in *unity of all doctrine:* "Teaching them to observe all things whatsoever I have commanded you" (Matt. xxviii. 20).

Catholicity as a distinctive mark of the Church of Christ does not mean that she must exist in every country of the world at once, but that she have within her the germ of growth and development, which in the course of the centuries no human power can ever successfully retard. She must ever be a missionary Church, and though by heresy and schism many may go forth from her (I. John ii. 19), she will as a matter of fact be far more numerous than any, and stand forth with so universal a unity of government, doctrine, and the means of grace as to witness to her unique claim of teacher of the complete Gospel of Jesus Christ.

Protestantism can never claim the title of Catholic, for it is built on the disintegrating principle of private judgment, every man discussing at will the meaning of a mysterious Bible, of which he possesses no certain interpretation. The germ of error, discord, contradiction, and denial is within the bosom of Protestantism, and therefore its tendency is neither to maintain Christianity nor to spread it in the universal unity which it should possess. Again, Protestantism is not Catholic in *time,* for it did not dawn upon the world until the sixteenth century, and we need more than the mere word of men of the stamp of Luther, Calvin, Henry VIII, or Knox to bridge the chasm that divides them from the beginning. The denominations are known by the name of their founders, who, without any commission, assumed to have unearthed a forgotten gospel; they are over 1500 years too late to be in any sense Catholic.

Nor is it Catholic *territorially,* for, strangely enough, for over two hundred years it manifested no missionary spirit whatsoever, but, identified with the princes upon whose favor it flourished and grew, it kept within national and local lines, caring nothing for the pagan in distant lands. And in our day, when Protestantism has reached out its hand to the pagan, its success has been ridiculously small, as its own ministers testify, despite the expenditure of many millions, and the distribution of countless copies of the Bible.

Nor is it Catholic in matters of *doctrine,* for the various denominations deny many doctrines of Christ's Gospel. Each voices a different interpretation of His teaching, and allows, even within

the limits of one sect, all manner of doctrine, from the denial of such elementary Christian teachings as the Trinity and the Incarnation to the holding of all the doctrines of the Catholic Church minus Papal infallibility. Since the Reformation the tendency has ever been towards infidelity, and the average Protestant to-day indignantly repudiates the teachings of Luther or Calvin, and frequently is an indifferentist in matters of belief.

On the other hand, the Catholic Church is Catholic *in time,* for she goes back to the beginning, and no man can trace any other origin for her than Jesus Christ and his Apostles.

She is Catholic *territorially,* for there is nothing local in her constitution. She is just as much at home in a republic as in a monarchy; she has her message for the cultured American or the barbarian of mid-Africa; she ministers to the multi-millionaire and then to the poor of the tenement-house; she speaks to the greatest saint and to the most degraded sinner. Like Christ, she is for all men, for all places. A striking illustration of her universal jurisdiction was the Vatican Council in 1870.

She is Catholic in *doctrine,* for although growing and developing as Providence guides her, making new definitions of old doctrines as new errors arise to confuse the minds of men and render clearer statements necessary, she is ever the same unchanging Church, guarding infallibly the divine deposit of the one Gospel of Christ, under the divine guarantee of the abiding presence of Christ (Matt. xxviii. 20) and the Holy Spirit (John xiv. 17).

Why do you deny to Episcopalians the title of Catholic? They claim to be Anglo-Catholics, not Roman Catholics.

Is not the Established Church of England one and the same with the Church that existed in England prior to the Reformation?

Did not the early English Church deny the supreme jurisdiction of the Roman See?

Catholics deny that Episcopalians have any claim whatsoever to the title of Catholic, for at the time of the Reformation they broke away from the center of Catholic unity; denied the Papal

Supremacy, always recognized by their forefathers, to acknowledge the spiritual supremacy of the sovereign; denied many fundamental Catholic doctrines; abolished the ancient Catholic discipline; proscribed utterly the Catholic liturgy, and in a word became Protestants of the Protestants.

It is not difficult to prove that the Church of England prior to the Reformation was in union with all Christendom, Roman Catholic in government, doctrine, and ritual, and that it underwent an essential change in all of these when it became by law established under the Tudor sovereigns.

The spiritual supremacy of the Pope was never denied in England until the time of Henry VIII. It is undoubted history that the Archbishops of Canterbury, the Primates of the English Church, were not recognized until their appointment had been confirmed by the Pope; at their consecration and investiture with the pallium, which the Pope sent as a symbol of their jurisdiction, they swore "to defend the Roman Papacy against all men, to obey the commands of the Holy See with their whole strength, and to cause them to be obeyed by others." In their letters they continually call themselves the "Legates of the Apostolic See" and declare "their service and obedience" to the Roman Pontiff.

The English bishops before the Reformation were never recognized without the Pope's confirmation, and as a rule were directly appointed by him. The oath at their consecration ran as follows: "I will be faithful and obedient to Blessed Peter and the Roman Church, and to my Lord the Pope N——, so help me God and these God's holy Gospels." Again, all important cases of trial were referred by the bishops to Rome as the Supreme Court of Appeal, and its jurisdiction was continually recognized by the appeals of various kings regarding episcopal appointments, by their applying for dispensations, by the acceptance of papal excommunications and interdicts, by the receiving of Papal legates, by the presence of English bishops in councils called by the Pope, etc. Sixty-eight archbishops succeeded St. Augustine in the See of Canterbury, each one of whom received the pallium from Rome. We know full

well that there were many protests to Rome against the appointment of foreigners to English benefices, the demands of money made by the Papal court, and the interference of some Popes in the civil affairs of England. But while questioning some of the feudal rights of the Pope, the English kings and people never for an instant questioned his spiritual supremacy. They held with the Venerable Bede that "the Pope (Gregory) was invested with the first, *i.e.*, supreme pontificate in the whole world, and was set over the Churches converted to the true faith, making our nation, till then given up to idols, the Church of Christ."

From the sixth to the sixteenth century the Catholic Church in England flourished and grew, as every other part of Christendom, in union with Rome. Under Henry VIII, for the first time in her history, did England deny the supremacy of the Pope, and cut itself off from the body of Christendom. This monarch, having tried for a long time to persuade Pope Clement VII to annul his marriage with Queen Catherine that he might marry his mistress, Anne Boleyn, determined to take the law in his own hands, and constitute himself supreme by act of Parliament.

By this act the national Church of England came into existence, and the Tudor sovereigns and their parliaments became the origin of church jurisdiction and the arbiters of church doctrine and ritual. The idea of the Church as a kingdom, independent, sovereign, catholic, and supernatural was for ever lost, and a religious body under the government of the sovereign came into existence dependent, national, and natural. It had no living voice, for it had ceased to be the divine institution of Jesus Christ. This essential change in government placed the Church of England in unmistakable schism, and forfeited at once the title of this state establishment to the term Catholic. Men like Sir Thomas More, the Chancellor of England, and Henry's preceptor, Bishop Fisher of Rochester, recognized this at once, and died on the scaffold, rather than, as More said in his famous defense, "to conform my conscience to the counsel of one kingdom against the general consent of all Christendom."

Under Edward VI, who claimed the same supremacy, another step was made towards the Protestantization of the Church of England, by the change in doctrine and ritual evidenced by the Book of Common Prayer (1548), the Forty-two Articles (1553), the new Catechism, and the Book of Homilies, all of which were markedly Protestant in tone. All the altars in the churches were removed by order of the Royal Council, and communion tables substituted, the object being expressly stated, "to move the people from the superstitions of the Popish Mass unto the right use of the Lord's Supper." Repealed under Mary, these statutes of the Royal Supremacy were reënacted under Elizabeth by the Parliament of 1558. England became Protestant, a new Protestant hierarchy being substituted for the old Catholic Bishops. Elizabeth exacted the oath of supremacy which no Catholic could lawfully take, enforced the Act of Uniformity in a public worship which no Catholic could conscientiously attend, and made (1563) thirty-nine of the Calvinistic articles drawn up under Edward VI the standard of faith of the English Protestant clergy.

Strange, therefore, that to-day many High-Churchmen in England and in this country repudiate Protestantism and the Reformation, and, ignoring the facts of history and the anti-Catholic denials of the teaching authority of the Church, transubstantiation, the Mass, the seven sacraments, purgatory, devotion to the Blessed Virgin and the saints, etc., claim the name of Catholic. But their claim is merely based on the frail foundation of Protestant private judgment, and is denied by the majority of their brethren, by the other denominations of Protestantism, and by the Catholic Church.

How, indeed, after three hundred years of insistence on their Protestantism, and the enactment of penal laws of the severest kind against Catholic doctrine and practice, can any member of the Established Church of England who subscribes to the Thirty-nine Articles which evidence the essential Protestantism of their framers, claim with any show of probability the title of Catholic? The very oath that remains in the coronation service of the English sovereign,

"to defend the reformed religion," is proof conclusive against any such claim.

In the United States, moreover, the official title of the Episcopalians is "the Protestant Episcopal Church of America," despite many protests of High-Churchmen in synod after synod.

When was the word Catholic first used? When Protestant? Does not the word Roman localize the Church and plainly deny it as the Catholic Church? Is not Roman Catholic a contradiction in terms?

The Church of Christ has been called Catholic as early as the beginning of the second century or the end of the first. St. Ignatius Martyr, in his letter to the people of Smyrna, says: "Where the bishop is, there let the multitude of believers be; even as where Jesus Christ is, there is the Catholic Church." It has ever since been the name of the Church founded by Jesus Christ, and although for hundreds of years others have endeavored to usurp the name, they have done so despite the protest of the Catholic Church, and even of the great majority of their own members, as, for instance, the High-Church Episcopalians of our day. St. Augustine wrote in the fifth century: "The name itself of the Catholic Church keeps me—a name which, in the midst of so many heresies, this Church alone has, not without cause, so held possession of as that, though all heretics would fain have themselves called Catholics, yet to the inquiry of any stranger, 'Where is the assembly of the Catholic Church held?' no heretic would dare point out his own basilica or house."

The name "Protestant" is derived from the protest of the Lutheran princes of Germany against the principles of liberty and toleration set forth as a basis of agreement by the Catholic princes at the Diet of Spires in 1529. These articles maintained liberty of worship, and at the same time deprived the Protestants of their power to plunder and persecute Catholics. To this they would not agree. No wonder, therefore, that the mild Melanchthon styled this protest "a terrible deed," for it cost Germany a civil war, in which she

lost over half her population. And yet men say that the Reformation stood for liberty!

The name "Roman Catholic" is by no means a contradiction in terms, as some have erroneously declared, but simply affirms that the Vicar of Jesus Christ, the Bishop of Rome, is the chief Bishop and head of the whole Church, and only those under his jurisdiction are within the one true fold of the Saviour. No one is a Catholic who is not a Roman Catholic. The terms are identical and interchangeable. The adjective Roman merely accentuates the fact of the vital character of Christianity, having a local government on earth, whose head is the Bishop of Rome.

Why do Catholics take offense at the words Romish or Romanist?

Because the name of their Church is "The Catholic Church," or "The Roman Catholic Church," and the words *Romish* and *Romanist* are used by her enemies in an insulting sense. In the same way an Italian would object to the word "dago," or a German to the word "Dutchman." The Standard Dictionary says of these words: *"Romish*—Used by Protestants, and generally indicating disesteem." *"Romanist*—A term used chiefly by those whose views are adverse to that Church."

Why do you deny to Protestants the claim of Apostolicity? They claim that the Roman Catholic Church was a corruption of the Apostolic Church and that Luther restored it to its primitive purity.

Is not the true successor of the Apostles that preacher of the Gospel who inherits the apostolic spirit, and who works for the good of men as the Apostles did?

Do not Protestants stand for the true Apostolic preaching?

The Catholic Church denies that the Protestant denominations are apostolic, for they are new teachers of new doctrines, who without the slightest shadow of proof assert that the promises of Christ have been of no avail to preserve his Church from the corruption of

error. The Reformers of the sixteenth century, indeed, claimed a special mission to overthrow the existing government of the Church by denying the universal jurisdiction of the Pope; they also claimed light from above to interpret the Bible at will to find out what the Saviour taught, independently of the divine authority he established. But to claim is one thing; to prove a claim, another. Insane asylums are full of people who claim to be Napoleon, Alexander the Great, Leo XIII, and the like. The Reformers produced no evidence in support of their new mission save their own private opinion. They were self-credited ambassadors without authority, who gave no evidence by miracle or holiness of life that they were sent of God.

The true Apostolic succession demands more than mere natural love of the brethren. An apostolic church must have apostolic doctrine, orders, and authority. The Bible gives us unmistakable evidence of a Church built on the Apostles, and continuing one and the same for ever without even the possibility of failure.

Christ himself chose the twelve Apostles, and made them, with Peter as their head (Matt. xvi. 18; Luke xxii. 31-32; John xxi. 15-17), the foundation of his Church. "You have not chosen Me, but I have chosen you" (John xv. 16; Matt. iv. 18-22; Mark iii. 13, 14; Luke vi. 13-16; John vi. 71; Eph. ii. 19, 20).

He gives to the Apostles a divine commission to preach his doctrine and pardon sin in his name and with his authority for all times and for all places, guaranteeing their faithfulness by the perpetual guidance of himself and the Holy Spirit (Matt. xxviii. 18-20; Matt. xviii. 17; Mark xvi. 15, 16; Luke x. 16; John xx. 21-23; John xiv. 26; John xvi. 13).

The Apostles continually claim to be divinely commissioned ministers and ambassadors of God (Rom. i. 5; x. 14, 15; I. Cor. iv. 1; I. Cor. xii. 28; II. Cor. ii, 17; v. 19, 20; vi, 4; I. Thess. ii. 3, 4, 13; Eph. iv. 11, 12; Col. i. 25; Heb. v. 4; I. Tim. ii. 7; I. John iv. 6). They are most strong in their denunciation of those who dared teach a new gospel, because they realized it must needs be man-made, and therefore false (Gal. i. 8; Heb. xiii. 9). They know

nothing of a Church that will become corrupt, for they had heard Christ's words which speak clearly of a perpetual Church (Matt. xxviii. 20; John xiv. 16). Consequently we find them ordaining successors to carry on their work of preaching and pardoning, whom they commanded to hold fast to every doctrine of the Gospel, and in turn transmit it pure and undefiled to faithful and capable men (Acts xiv. 22; II. Tim. ii. 2; i. 6; Tit. i. 5). It is plain, therefore, to one who studies these texts of Scripture carefully, that the whole work of Christ Jesus as Teacher, Ruler, and Sanctifier of men is to be carried on for ever by the apostolic body, and those divinely associated to that apostolic body by the fact of orders received and jurisdiction given. If, for example, a body of twelve men receive from the owner of a large farm of five thousand acres the contract to gather in his entire harvest, they receive also as a matter of fact the right to hire as many others as are necessary in order to fulfil their contract. But no outsider can rightly cut a swath or bind a single sheaf of that harvest, unless he receive authority so to do from one of the twelve, or some subcontractor who acts in their name and with their authority. If he attempt it, he will be treated as a trespasser.

So with the Lord of the harvest, Christ Jesus (Luke x. 1-12). He has given over the harvest of all nations to twelve men (Matt. xxviii. 18-20; Mark xvi. 15, 16), and they, to carry out that divine commission, must necessarily choose others to carry on the work after their death. So we find them, immediately after the death of Judas, selecting Matthias in his place (Acts i. 26). Only those appointed by the Apostles, or their associates, have any right to labor in the harvest of souls. "He that entereth not by the door into the sheepfold, but climbeth up another way, the same is a thief and a robber" (John x. 1).

As for the Reformation dogmas of Protestantism being identical with the early preaching of the Gospel, many Protestants themselves to-day repudiate the teaching of the Reformers entirely. Much of the modern unbelief comes of the realization of the fact that if the Reformers had a right to give the world a new Chris-

tianity, others also have the same right to call themselves Christians while stripping Christianity of all its supernatural character. A study of the Fathers, or of the Catacomb inscriptions, will prove every Catholic doctrine and practice, and completely refute the Protestant denial of the visible Church, the apostolic ministry, the efficacy of the sacraments, the true notion of faith and good works, etc. "So much must the Protestant grant," writes Cardinal Newman, "that if such a system as he would now introduce ever existed in earlier times, it has been clean swept away as if by a deluge, suddenly, silently, and without memorial; by a deluge coming in a night, and utterly soaking, rotting, tearing up, and hurrying off every vestige of what is found in the church before cock-crowing."

What right has the Roman branch of the Universal Church to lord it over the Greek and Anglican branches?

We ask in reply: What is the Church of England? What are its doctrines? What its history? What its witness to-day? What its authority? And we find three parties among Episcopalians, all claiming to represent her truly. The High-Church party, with its Church idea minus the Pope; the Low-Church party, Protestant of the Protestants, with the Bible only, and horrified at the thought of any movement Rome-ward; the Broad-Church party, repudiating both the Prayer-book and the Thirty-nine Articles, and standing for liberal, rationalistic Christianity with the Unitarian and the Universalist. Which is the Church of England?

The High-Church party evolved the Branch theory—*i.e.*, the Roman, Greek, and Anglican branches form one universal Church; but it is a theory unknown till the last century, and therefore over eighteen centuries too late.

We can readily understand what is meant by the Roman Catholic Church, with its perfect unity of apostolic doctrine, of episcopal government under one infallible head, the Pope, who can teach authoritatively and bear infallible witness to the doctrines of Christ. We can understand what is meant by the Church of England as

an organization, or corporate body, dependent upon the state in its origin and continuance. But we can form no conception of this imaginary three-branch church of whose existence nine-tenths of its members are ignorant. We cannot grasp the notion of a union of men holding doctrines and principles fundamentally opposed despite their earnest protest. For all Catholics, Greeks, and Protestants, with the majority of Episcopalians themselves, deny the existence of any such body.

If a union were possible between churches that affirm and deny the most essential doctrines of Christianity, it would follow that the Church had ceased entirely to perform her chief office as the infallible teacher, witness, and guardian of Christ's revelation; the abiding presence of Christ (Matt. xxviii. 20) and the Holy Spirit (John xiv. 16, 17, 26) has failed to keep her pure from the taint of false doctrine, and the gates of hell have prevailed, contrary to Christ's promise (Matt. xvi. 18).

The branch theory, therefore, gives us a church in name only. What indeed is a church that cannot speak authoritatively and declare the true doctrine of the Saviour? What is a church divided against itself, teaching one thing in London, another in St. Petersburg, and another in Rome? "Every city or house divided against itself shall not stand" (Matt. xii. 25).

The Catholic Church does indeed regard the Greeks and Anglicans as dead branches, cut off from the center of unity; national churches only, whose fullness of ecclesiastical power rests in the person of the King or the Czar. She does not lord it over them, but rather regrets their heresy and schism, and prays earnestly for their return to the faith of their forefathers.

The Anglicans claim Apostolic succession from the present bishops back to the Apostle Paul, who first brought Christianity to Britain. Why, then, do you dispute their claim?

Because there is not the slightest evidence for the claim. As for St. Paul's preaching in Britain, no proof whatsoever is forthcoming. We deny the claim of apostolic succession made by some

members of the Church of England and the Protestant Episcopal Church of America, because, in the first place, we consider their priests and bishops to be mere laymen for lack of valid orders. But even granting that their orders were valid, the fact of their being cut off from the center of unity, the See of Rome, which has ever been the test and guarantee of the true apostolic succession, is proof positive against them. "How shall they preach unless they be sent?" we ask with St. Paul (Rom. x. 15). Whence came the mission of the Anglican bishops to teach? Not from the Pope, whom they repudiated; not from the Catholic bishops, who in Elizabeth's time denounced them as spurious; not from the crown, for it could not give what it did not itself possess.

No, the Church of England is a modern church dating from the decree of Parliament that made Henry VIII the head of the church in spirituals as well as temporals, and all attempts to prove it the same church in government, doctrine, and ritual with the Church of the Apostles in England before the Reformation provoke a smile from all outsiders, and are pronounced futile by the majority of their own communion.

Why do you class Episcopalians with other Protestant denominations when they resemble your Church so closely in many respects?

Because the Church of England and its sister in this country, the Protestant Episcopal Church of America, have for their basic principle the private judgment of the individual, and not the voice of the living, infallible Church. At the outset of the Tractarian movement indeed, about seventy years ago, some notion existed that a bishop as the successor of the Apostles had a right to teach authoritatively; but the constant contests between ministers and bishops with different views concerning doctrine and practice have finally destroyed all notion of authority whatsoever. And so in our day an Episcopalian bishop may ordain a man against the indignant protests of the clergymen of his diocese, while, on the other hand, a ritualistic minister may defiantly hold doctrines his bishop

considers false, or go through with a so-called "mass" that his bishop regards as idolatrous. And worse still, a High-Church bishop may be forced to tolerate within his diocese men whose views are so broad that they deny with impunity the dogmas of the Trinity and the Divinity of Christ.

The mere outward semblance, therefore, of ritual, or the mere holding of dogmas as matters of opinion, does not constitute identity with the Catholic Church; although, undoubtedly, the hand of God is thus visible directing many sincere souls to consider the one great question: Is there on earth a divine, infallible teacher which voices authoritatively all the Gospel of the Saviour?

Do you believe that sincere Protestants will be damned?

Where do good Protestants go after death?

Does the Roman Church claim the monopoly of salvation?

Do you believe that all Catholics go to heaven, and all Protestants to hell?

Do you honestly think all pagans are doomed to eternal hell fire?

Does not your Catechism teach that "outside of the Church there is no salvation"? Is this not an intolerable doctrine?

The Catholic Church teaches that no one goes to hell, unless he has freely and deliberately turned his back on God, and died guilty of mortal sin. She has always believed that men outside of her fold might live in error, and still be saved; that men outside of her visible organization through invincible ignorance might still be in the soul of the Church, by a true spiritual communion of faith and charity; that every anathema or condemnation by the Church relates to error itself or false principles contrary to the Gospel of Jesus Christ, and does not concern the interior guilt of men or women in error; that no Catholic has a right to judge the guilt of any individual.

The plain teaching of the Catholic Church is that "he who is outside the one visible Church of Christ by his own fault cannot be saved." Thus, a man convinced that the Catholic Church is the

one Kingdom of God established on earth for the salvation of men, and yet refusing to belong to her communion because it means loss of social or political position, of money, of friends, rebels wilfully against his conscience, gravely insults Christ, and is guilty of grievous sin. Again, a man who gravely doubts about his own belief and refuses to study the Catholic claim, sins against the light.

How absurd to think that we believe all Catholics are to be saved by the very fact of their being Catholics, when the Council of Trent teaches expressly against Luther that no one can ever be absolutely certain of salvation.

With regard to pagans, it is the teaching of the Church that God sincerely wills all men to be saved, and that he gives sufficient grace to all men, pagan or Christian, for salvation. It follows, therefore, logically, that no pagan is lost except by his own fault. It is an old axiom of the schools, "God will not refuse his grace to any man who does as best he can what lies in his power."

Intelligent non-Catholics recognize clearly the true sense of this formula, and the boundless charity and hatred of intolerance that marks the spirit of the Catholic Church. Mallock writes: "There is no point, probably, connected with this question, about which the general world is so misinformed and ignorant as the sober but boundless charity of what is called the anathematizing Church. So little indeed is this charity understood generally, that to assert it seems a startling paradox. . . . It is the simple statement of a fact. Never was there a religious body, except the Roman, that laid the intense stress she does on all her dogmatic teachings, and had yet the justice that comes of sympathy for those that cannot receive them. . . . The holy and humble men of heart who do not know her, or who in good faith reject her, she commits with confidence to God's uncovenanted mercies; and these she knows are infinite. . . . Her anathemas are on none but those who reject her with their eyes open, by tampering with a conviction that she really is the truth. These are condemned, not for not seeing that the teacher is true, but because, having really seen this, they continue to close their eyes to it. They will not obey when

they know they ought to obey." A Catholic could not state the doctrine more clearly.

If I can be saved outside the Catholic Church, what is the use of my joining it?

Jesus Christ was a divine teacher, who commanded us to believe all his teaching under penalty of damnation, and a divine organizer who commanded us to join his society—the Catholic Church. "He that believeth not shall be condemned" (Mark xvi. 16); "If he will not hear the Church, let him be to thee as the heathen or publican" (Matt. xviii. 17). The Catholic Church alone preaches the entire Gospel, and in her inner and outer life is the ordinary way of salvation God gave to men. As a non-Catholic, therefore, you are, even if inculpably outside the Church, deprived of much of God's revelation, and many of His helps for salvation; *e. g.,* Penance, the Eucharist, the Sacrifice of the Mass.

Again, if God's grace urge you to join his true Church, and you hesitate about studying her claims because you dread the opposition of relatives and friends, the anxiety and worry of protracted study, the loss of political or social position, the burden of new obligations—like obligatory Sunday Mass or confession—there is no possibility of your salvation, because you are false to conscience. How many a doubting soul, utterly unable to swear on the Gospel that his sect is the one true Church of Christ, and unwilling to die for that belief, yet refuses to do away with his doubts by study and prayer. We cannot remain indifferent to our eternal welfare without forfeiting the friendship of God.

Why does a priest invite non-Catholics to attend Catholic services, and forbid Catholics to attend non-Catholic churches? Should not an honest person study both sides?

Protestants are invited by us to listen to the explanation of Catholic doctrine and the answers to their difficulties, because we know that they can attend without violating any principle of their Protestantism, which is a religion of fallible, private opinion. Dis-

claiming infallibility, a logical Protestant must necessarily be in the attitude of a seeker after truth. He usually says that "one church is as good as another" because he lacks the divine witness to the unique Christianity Jesus founded. He is often a doubter who questions at times whether or not the old historical Church may be right. Was the Reformation a step towards Christ or in the direction of infidelity and indifferentism? Is the Bible its own witness? Will faith alone save a man? Are those stories about the Church of Rome true or false? Is this her real teaching or a parody thereof? Are these her moral principles, or has she repudiated them as calumnies of her enemies? Is confession of sin an institution of Christ? Does the Saviour really dwell with his people? With thousands who have not yet denied the Christ there is an eagerness to know the message of the Catholic Church, as the large attendance at the lectures to non-Catholics in every part of our country abundantly proves.

On the other hand, the Catholic, resting not on the varying, contradictory human and fallible views of men, but on the uniform, certain, divine, infallible witness of Christ's Church, is possessed of an absolute divine certainty that his Church alone has the true religion Jesus Christ gave the world.

A logical Protestant must ever be in the state of chronic doubt; a Catholic never has the slightest doubt.

A logical Protestant is ever a seeker after truth; a Catholic has found it, and therefore is under no necessity of further search.

Catholics, therefore, could not without violating the essential principles of Christianity take part in religious services they know to be false, or consider doctrines they know on divine authority to be contrary to the Gospel of Christ.

St. Paul told the early Christians that it was sinful to participate in the sacrifices of paganism (I. Cor. x. 21); the same Apostolic Church forbids to-day coöperation in any erroneous religion as displeasing to the God of truth.

Practically, the Catholic Church, having a uniform faith, can satisfactorily explain her teaching to the world; but Protestantism,

divided hopelessly, would find it impossible to explain what she protests against. Imagine, for instance, the Episcopal Church attempting to give a series of lectures explanatory of her teachings, the three lectures being, severally, High-Church, Low-Church, and Broad! Each man would deny in turn what the other held was the Gospel of Christ.

It is not a question of liberality or broad-mindedness, for Catholics maintain that no man can without sin deny the doctrines of the Saviour. To countenance the preaching of a false gospel is practical denial of the Christ; to take part in a false worship is sinfully to declare all worship equally pleasing to God. True, our spirit is one of kindliness to all and hatred toward none, and utterly devoid of that bigotry which implies an irrational belief in a doctrine one cannot prove, together with the hatred of all others who believe differently. Catholics hate none who profess a false religion, but rather compassionate them and pray for them.

But one's good-will is never shown by the sacrifice of principle; one's kindliness is never manifested by declaring that essential differences do not exist. We cannot be "liberal" with the doctrine of the Saviour, for it is God's truth.

As for studying both sides, a Protestant is bound to do so; for, like the scientist in face of an unproved hypothesis, he cannot be infallibly sure that his theory is right. A Catholic has no need to study both sides, just as the scientist with proved and tested facts is not obliged to go over the ground of his predecessors. The Catholic's faith rests on God's authority, not on man's, and therefore he cannot be deceived.

CATHOLIC EDUCATION [1]

The truth of God, announced in the name of his holy Church—Education one of the most important questions of the day—Essential to the well-being of society—The curse of utter ignorance—Intelligence the highest portion of the soul of man—Human society based upon intellectual communication—Menace of the uneducated—The Catholic Church, true mother of souls, demands education—Faith in God its foundation—Definition of faith—The Church imposes duties that require a highly trained and well-educated intellect—Prayer and the sacraments as intellectual aids—Self-interest the world's appeal—The Church's, not self, but charity—Her revelation of spiritual beauties—Singular delusion of Protestants—Their blind complacency—Education in Rome—Catholic schools—Work of the Christian Brothers and the Nuns—Educating the children of the poor—The utterly ignorant man an enemy of the Church—Illiterate Protestants rarely converted—Great conversions among the most highly educated and cultivated persons—The Catholic Church the true fountainhead and source of education—The truth personified—Three systems of education in America—Teaching without God—Perfection unattainable without the aid of Jesus Christ—The Christian's chief purpose in life—God in the very first passage of history—Philosophy begins in God—Human science, in its ultimate analysis, falls back upon the First Truth: God—Uneducated educators—The child is father to the man—Moral training as essential as mental—An intellectual monster—Trying to put God in the American Constitution—A Protestant school conducted on Protestant principles—The Divinity of Jesus Christ denied by many Protestant clergymen—Catholic schools first in educational work—St. Paul's words on education without God—The Catholic system develops the child's soul and mind—"Suffer children to come to Me, and forbid them not: for of such is the kingdom of God."

I PROPOSE to speak to you this evening on the question of "Catholic Education." My attention was attracted this morning to a notice in one of the leading papers of this city, in which the writer warned me that if I was not able to find a solution for this difficult question of education, which would be acceptable to all classes, I might please my co-religionists, but that I could not please the public. While I am grateful to the writer of that

[1] Lecture given by Father Thomas N. Burke, the renowned Dominican preacher, in St. Peter's Church, Barclay Street, New York, on Thursday evening, May 23, 1872.

article, or to any one else that gives me advice, I have to tell you, and the writer of that notice, and everybody else, that I am not come to this country, nor have I put on this habit, to please either the public or my co-religionists, but to announce the truth of God, in the name of his holy Church. He who accepts it, and believes it, and acts upon it, shall be saved: he that does not choose to believe, Christ our Lord himself says, shall be condemned. God help us! God pity the people whose religious teachers have to try and please their co-religionists and the public! Great Lord! how terrible it is when the spirit of farce and of unreality finds its way even into the mind of the man who is to proclaim the truth by which alone his fellow-men and himself can be saved. But it was remarked, and truly, in the same article that "this is one of the most—perhaps the most—important questions of the day." No doubt it is. I don't suppose I could have a more important theme for the subject of my thoughts or of my words, than that of education. This is a question that comes home to every man among us. No man can close his mind against it. No man can shut it out from his thoughts. No man in the community can fold his arms and say, "This is a question which does not concern me, consequently upon which I am indifferent." No; and why? Because every man among us is obliged to live in society; that is to say, in intercommunion with his fellow-men. Every man's happiness or misery depends, in a large degree, upon the state of society in which he lives. If the associations that surround us are good and holy and pure; if our children are obedient, if our servants are honest, if our friends are loyal, and our neighbors are peaceable; if the persons who supply us with the necessaries of life are reliable—how far all these things go to smooth away the difficulties and annoyances and anxieties of life! And yet, all this depends mostly upon education. If, on the other hand, our children are rude, disobedient, and wilful; if those around us be dishonest, so that we must be constantly on our guard against them; if our friends be false, so that we know not upon whose word to rely; if everything we use and take to clothe ourselves be bad and adulterated or poisonous

—how miserable all this makes life![1] And yet these issues, I say again, depend mainly upon education. Therefore, it is a question that comes home to every man, and from which no man can excuse himself, or plead indifference or unconcern.

Now, first of all consider that the greatest misfortune that Almighty God can let fall upon any man is the curse of utter ignorance, or want of education. The Holy Ghost, in the Scriptures, expressly tells us that this absence of knowledge, this absence of instruction and education, is the greatest curse that can fall upon a man; because it not only unfits him for his duties to God, and for the fellowship of the elect of God, and for every Godlike and eternal purpose, but it also unfits him for the society of his human kind; and therefore, the Scripture says so emphatically: "Man, when he was in honor" (that is to say, created in honor), "lost his knowledge." He had no knowledge. What followed? He was compared to senseless beasts and made like to them. What is it that distinguishes man from the brute? Is it the strength of limb? No! Is it gracefulness of form? No! Is it acute sensations—a sense of superior sight, or a more intense and acute sense of hearing? No! In all these things many of the beasts that roam the forest exceed us. We have not the swiftness of the stag; we have not the strength of the lion; we have not the beautiful grace of the antelope of the desert; we have not the power to soar into the upper air, like the eagle, who lifts himself upon strong pinions and gazes on the sun. We have not the keen sense of sight of many animals, nor the keen sense of hearing of others. In what, then, lies the difference and the superiority of man? It lies in the intelligence, that can know, and the heart, which, guided by that intelligence, is influenced to love for intellectual motives, and in the will, which is supposed to preserve its freedom by acting under the dominion of that enlightened intellect and mind. For, mark you, it is not the mere power of knowing that distinguishes man from the brutes, and

[1] Every reading person knows Father Burke to have been a wise man and a great orator; but these words, in view of the conditions that surround us in America to-day, prove him to have been also, as wise men sometimes are, a great prophet.

brings him to the perfection of his nature. It is the actual presence of knowledge. It is not the mere power of loving that distinguishes man from the lower creatures. No. For if that love be excited by mere sensuality, by the mere appeal to the senses, it is not the high human love of man, but it is the mere lust of desire and passion of the brute. It is not the will that distinguishes man in the nobility of his nature from the brute; but it is the will, preserving its freedom, keeping itself free from the slavery and dominion of brute passions, answering quickly—heroically—to every dictate of the high and holy and enlightened intelligence that is in man. What follows from this? It follows that if you deprive him of intelligence or knowledge, if you leave him in utter ignorance and withdraw education, you thereby starve, and, as far as you can, annihilate the very highest portion of the soul of man; you thereby dwarf all his spiritual powers; you thereby leave that soul, which was created to grow, and to wax strong, and to be developed by knowledge—you leave it in the imbecility and the helplessness of its natural, intellectual, and spiritual infancy. What follows from this? It follows that the uneducated, uninstructed, ignorant, dwarfed individual is incapable of influencing the affections of the heart with any of the higher motives of love. It follows that if that heart of man is ever to love, it will not love upon the dictate of the intelligence, guiding it to an intellectual object; but, like the brute beast of the field, it will seek the gratification of all its desires upon the mere brutal, corporeal evidence of its senses. What follows moreover? It follows that the will which was created by the Almighty God in freedom, and which, by the very composition of man's nature, was destined to exercise that freedom under the dictate of intelligence, is now left without its proper ruler, an intelligent, instructed intellect; and, therefore, in the uninstructed man the allegiance of the will—and its dominion—is transferred to the passions, desires, depraved inclinations of man's lower nature. And so we see that in the purely and utterly uninstructed man there can be no loftiness of thought, no real purity of affection, nor can there be any real intellectual action of the will of man. Therefore, I

conclude that the greatest curse Almighty God can let fall upon a man is the curse of utter ignorance, unfitting him thereby for every purpose of God and every purpose of society.

First, then, I assert that want of education, or ignorance, unfits a man for his position, no matter how humble it be, in this world and in society. For all human society exists among men, and not among inferior animals, because of the existence in men of intelligence. All human society or intercourse is based upon intellectual communication, thought meeting thought; intellectual sympathy corresponding with the sympathy of others. But the man who is utterly uninstructed; the man who has never been taught to write or to read; the man who has never been taught to exercise any act of his intelligence; the poor neglected child that we see about our streets—growing up without receiving any word of instruction—grows up, rises to manhood, utterly unfit to communicate with his fellow-men, for he is utterly unprepared for that intercommunion of intelligence and intellect which is the function of society. What follows? He cannot be an obedient citizen, because he cannot even apprehend in his mind the idea of law. He cannot be a prosperous citizen, because he can never turn to any kind of labor which would require the slightest mental effort. In other words, he cannot labor as a man. He is condemned by his intellectual imbecility to labor merely with his hands. Mere brute force distinguishes his labor; and the moment you reduce a man to the degree and amount of mere corporeal strength, the moment you remove from his labor the application of intellect, that moment he is put in competition with the beasts, and they are stronger than he; therefore he is inferior to them. Take the utterly uninstructed man; he it is that is the enemy of society. He cannot meet his fellow-men in any kind of intellectual intercommunion. He is shut out from all that the past tells him in the history of the world; from all the high present interests that are pressing around him; from all his future he is shut out by his utter destitution of all religious education as well as civil. What follows from this? Isolated as he is—flung back upon his solitary self—no humanizing touch; no gentle impulse; no

softening remembrance even of sorrow or trouble: no aspiration for something better than the present moment: no remorse for sin: no consolation in pain: no relief in affliction: nothing of all this remains to him: an isolated, solitary man, such as you or I might be, if in one moment, by God's visitation, all that we have ever learned should be wiped out of our minds; all our past lost to us; all the hopes of the future cut off from us. Such is the ignorant man; and such society recognizes him to be. If there be a man who makes the state, and the government of the state, to tremble, it is the thoroughly uninstructed and uneducated man; it is the class neglected in early youth, and cast aside, and utterly uninstructed and undeveloped in their souls, in their hearts, and in their intellects. It is this class that, from time to time, comes to the surface in some wild revolution, swarming forth in the streets of London, or the streets of Paris, or in the streets of the great continental cities of Europe; swarming forth, no one knows from whence; coming forth from their cellars, coming forth from out the dark places of the city; with fury unreasoning in their eyes, and the cries of demons upon their lips. These are the men that have dyed their hands red in the best blood of Europe, whether it came from the throne or the altar. It is the thoroughly uninstructed, uneducated, neglected child of society that rises in God's vengeance against the world and the society that neglected him, and pays them back with bitter interest for the neglect of his soul in his early youth. Therefore it is that statesmen and philosophers cry out, in this our day, "We must educate the people!" And the great cry is Education. Quite true, and right!

And if the world demands education, much more does the Catholic Church. She is the true mother, not merely of the masses, as they are called, but of each and every individual soul among them. She it is to whose hands God has committed the eternal interests of man, and therefore it is with a zeal far greater than that of the world the Catholic Church applies herself to the subject and question of education. Why so? Because, if, as we have seen, all human society is based upon knowledge, upon intercom-

munion of intellect—of which the uninstructed man is incapable—the society which is called the Church—the supernatural and divine society—is also more emphatically founded upon the principles of knowledge. What is the foundation, the bond, the link, the life and soul of the Catholic Church. I answer—faith. Faith in God. Faith in every word that God has revealed. Faith, stronger than any human principle of belief, opinion, or conviction. Faith not only bowing down before God, but apprehending what God speaks; clasping that truth to the mind, and informing the intelligence with its light; admitting it as a moral influence into every action and every motive of a man's life. It is the soul and life of the Catholic Church. Faith. What is faith? It is an act of the intelligence, whereby we know and believe all that God has revealed. Faith, then, is knowledge? Most certainly! Is it an act of the will? No; not directly—not essentially—not immediately. It is directly, essentially, and immediately an act of the intellect, and not of the will. It is the intellect that is the subject wherein faith resides. The will may command that intellect to bow down and believe; but the essential act of faith is an act of the intelligence, receiving light and accepting it—and that light is knowledge; therefore, the Catholic Church cannot exist without knowledge.

More than this, the world has many duties which it imposes upon man, which require no education, little or nothing of instruction; for instance, the duty of labor, where one man, educated and instructed, taking his position at the head of the works or the engineering, is able to direct ten thousand men; there, among these ten thousand, no great amount of instruction or education is necessary or required; but the Catholic Church, on the other hand, imposes a great many tasks upon her children, every one of them requiring not only intellect, but highly trained and well-educated intellect. Look through the duties that the Church imposes upon us. Every one of these duties is intellectual. The Church commands us to pray. Prayer involves a knowledge of God, a knowledge of our own wants, and a knowledge how to elevate our souls to God; for prayer is the elevation of the soul; and the uninstructed soul cannot

elevate itself to the apprehension of a pure spiritual being. The Church commands us to prepare for confession. That involves a knowledge of the law of God, in order that we may examine ourselves, and see wherein we have failed; that involves a knowledge of ourselves, in order to study ourselves, that we may discover our sins. Preparation for confession involves a knowledge of God's claim to our love, in order that we may find motives for our sorrow. The Church commands us to approach the Holy Communion. That approach involves the high intellectual act whereby we are able with heart and with mind to realize the unseen, invisible, yet present God, and to receive him. We see the strong act of the intellect realizing the unseen, and transcending the evidence of the senses, so as to make that unseen, invisible presence act upon us more strongly—agitate us more violently—than the strongest emotion that the evidence of the senses can give.

The Church commands us to understand what her sacraments are; and that is a high intellectual act, whereby we recognize God's dealings with man through the agency of material things. In a word, every single duty the Catholic Church imposes is of the highest intellectual character.

Again: though the world demands knowledge and education as the very first element in its society, still the motive power that the world proposes to every man is self-interest; the appeal that the world makes, through the thousand channels through which it comes to us, is all an appeal to self. All the professions, all the mercantile operations, all the duties and pleasures of life—all appeal to the individual to seek his own self-aggrandizement—his own self-indulgence—to make life happy and pleasant to himself. Not so with the Church: her foundation is faith; and the motive she puts before every man is not self, but charity. Just as self concentrates the heart of man, narrows his intellectual and spiritual horizon, makes him turn in upon his own contracted being, and so narrows every intellectual and spiritual power within him; charity, on the other hand, which is the motive propounded by the Church, enlarges and expands the heart of man, enlarges the horizon of his

intellectual view, and lifts him up above himself. Like a man climbing the mountain-side, every foot that he ascends he sees the horizon enlarging and winding around him. So, also, every Catholic, the more he enters into the spirit of his holy religion, the more does he perceive the intellectual, moral, and spiritual horizon enlarging—taking in more interests and manifesting more beauties of a spiritual order. So it is with the Church of God. She depends more upon education than even the world, both from the fundamental principle of faith, which is an act of the intellect, and the motive of action, which is charity, which is an expansion of the intellect, and also from the nature of the duties which she imposes upon her children, and which are all of the highest intellectual character. And yet, strange to say, among the many oddities of this age of ours, there is a singular delusion which has taken hold of the Protestant mind, that the Catholic Church is opposed to education; that she is anxious to keep the people ignorant; that she is afraid to let them read; that she does not like to see schools opened, and that she is afraid of enlightenment. They argue so blindly and yet so complacently that when you find a good-natured and good-humored Protestant man or woman calmly talking about these things, it is difficult to keep from laughing; it is easy enough to keep your temper, but very hard to keep from laughing. For instance, talking about Spain or Mexico; calmly and complacently telling how the whole country is to become Protestant as soon as the whole people "learn how to read, you know!" and "begin to reason, you know!" "If we can only get good schools among them." Then they believe the infernal lies told them; for instance, the lie is told that, in Rome, since Victor Emmanuel entered it, thirty-six schools have been opened—taking it for granted there were no schools there before! I lived twelve years in Rome, under the Pope, and there was a school almost in every street; not a child in Rome was uneducated; nay, more—the Christian brothers and the nuns went out in the streets of Rome regularly, every morning, and went from house to house, and upstairs in the tenement-houses, among the poor people, picking up the children; or if they found

a little boy running about in the streets, he was taken quietly to school. They went out regularly to pick up the children out of the streets; and yet these men who are interested in blinding the foolish Protestant mind, come with such language as this—for it is the popular idea, which they wish to perpetuate, that the Catholic Church is afraid of education. No, my friends, the Catholic Church is afraid of one man more than any other, and that is the ignorant man. The man who brings disgrace upon his religion is the thoroughly ignorant man, if he is a professed Catholic; and the man impossible to make a Catholic of is the thoroughly ignorant Protestant. The more ignorant he is, the less chance there is of making a Catholic of him. The truth is, in this day of ours the great conversions made to the Catholic Church in this country and Europe, from Protestantism, all take place among the most enlightened and highly educated and cultivated people. Why? Because the more the Protestant reads, and the more he knows, the nearer he approaches to the Catholic Church, the true fountain-head and source of education. Why is this accusation brought against the Catholic Church, that she is afraid of this and afraid of that? I will tell you why. Because she insists, in the teeth of the world, and in spite of the world's pride and ignorance and bloated self-sufficiency—the Catholic Church insists, as she has insisted for eighteen hundred and seventy-two years,[1] "I know how to teach; you don't; you must come to me; you cannot live without me. Don't imagine you can live by yourselves, or you will fall back into the slough of your own impurity and corruption." The world does not like to hear this. The Catholic Church insists that she alone understands what education means. The world does not like to hear that. But I come here to-night to prove it, not only to you, my co-religionists, but if there be one here who is not a Catholic, to him also, and so to please the public if they choose to be pleased; but if my co-religionists or the public choose to be displeased, the truth is there personified in the Church, and that truth

[1] Father Burke is speaking in 1872, but his striking words apply with even greater force to Godless educational conditions in this year of our Lord 1915.

will remain after the co-religionists and the indignant public are all swept away.

There are three systems of education that are before us in this country. There are three classes of men who are talking about education; namely, those who go for what is called a thoroughly secular system; those who go for a denominational system, as far as it is Protestant; and the Catholic, who goes in for Catholic education. Let us examine the three. There is a large class in England and in America who assume the tone of the philosopher, and who, with great moral dignity and infinite presumption, lay down the law for their neighbors, and tell them: "There is no use quarrelling, my dear Baptists and Methodists, and you pestering Catholics; on the other hand, you want your schools—every one wants their own school; let us adopt a beautiful system of education that will take in every one, and leave your religious differences among yourselves; let us do away with religion altogether. The child has to be taught a great deal independent of religion. There is history, philosophy, geography, geology, engineering, steam-works; all these things can be taught without any reference to God at all. So let us do this; let us adopt non-sectarian education." Now, these are two big words: non-sectarian—a word of five syllables—and education; nine syllables altogether. Now, when people adopt great, big words, in this way, you should always be on your guard against them; because if I wanted to palm off something not true, I would not set it out in plain English, but try to involve it in big words; for, as the man in the story says, "If it is not sense, at least it is Greek." So, these two words, non-sectarian education, if you wish to know what they mean, turn them into English. Non-sectarian education, in good old Saxon English, means teaching without God: five syllables. Teaching your children, fathers and mothers, and educating them without God! Not a word about God, no more than if God did not exist! He can be spoken of in the family; he may be preached in the temple, or in the church; but there is one establishment in the land where God must not come in; where God must not be mentioned—and that establishment is the

place where the young are to receive the education that is to determine their life, both for time and eternity; the place where the young are to receive that education upon which eternity depends. The question of heaven or hell, for every child there, depends upon that education, and that education must be given without one mention of the name of the God of Heaven!

Try to let it enter into your minds what this amiable system is. This beautiful system is founded upon two principles, which lie at the bottom of it; namely: The first principle is, that man can attain perfection without the aid of Jesus Christ at all. This system of education does not believe in Christ. It is the Masonic principle; the principle of the Freemasons over again; namely: that God has made us so that without any help from him at all, without any shadow of grace, or sacrament, or religion, we can work out perfection in ourselves; therefore, we are independent of God. It is the last result of human pride; and hence the secular education which does not take cognizance of God says we can bring up these children to be what they ought to be without teaching them anything about God. The second principle upon which it is based is, that the end of human life, under the Christian dispensation, is not what Christ our Lord, or St. Paul, supposed it to be, but something else. The Scriptures declare that the end of the Christian's purposes in this life should be to incorporate himself with the Lord Jesus Christ, and to grow into the fullness of his age and his manhood in Christ; to put on the Lord—the unity, the love, the generosity and every virtue of our Divine Lord and Saviour. This is to be the end of the Christian man, the purpose of his life, on which all depends. Now, these principles are expressly denied on the part of those who teach without God. Can they teach without God—the Almighty God, who has them in the hollow of his hand? The principle is absurd in itself. To teach human sciences without God is an impossibility. For instance, can you teach history without God? The very first passage of history says: "In the beginning God created the heavens and the earth"; and, therefore, in this system of education, the professor of history, the teacher, must say:

"My dear children, I am going to teach you history; but I must not begin at the beginning; for there we find God, and he is not allowed in the school!" Can you teach philosophy without God? Philosophy is defined to be the pursuit after wisdom. It is the science that traces effects to their causes; and the philosopher proceeds from the existence of the First Cause; and that First Cause is God; therefore the philosophy that excludes God must begin with the second cause: just as if a man wanted to teach a little boy how to cast up sums, and he said, "We will begin with number two; there is no number one." The child would turn round and say, "Is not number two a multiplication of number one? How can there be a number two unless there is a number one to be multiplied?" Can a man teach the alphabet and leave out the first letter, A, and say, Let us begin with the letter B? Such is the attempt to teach philosophy or history without God. Can they teach geology without God? Can they exclude from their disquisitions upon the earth, and the earth's surface, and the soil of the earth—can they exclude the Creator's hand? They attempt to do it; but in their very attempt they preach their infidelity. Hence, no man can teach geology without being either a profound and pious believer in revelation, or an avowed and open infidel. In a word, not one of these human sciences is there that does not, in its ultimate result and analysis, fall back upon the First Truth—the fountain of all truth—the cause of all certainty—and that is God.

But, putting all these considerations aside, let us suppose we gave our children to these men to instruct them. They say, the parents can teach at home any form of religion they like. Let us suppose we give our children to the instruction of these men. Do they know how to educate them? They don't know what the word "education" means. What does it mean? It means, in its very etymology, to bring forth, to develop, to bring out what is in the mind. That little child of seven years is the father of the man. It is only seven years of age, but it is the father of the man that will be in twenty years' time. Now, to educate and bring out in that child every faculty, every power of his soul, that he will require

for the exercise of his manhood to-morrow—that is the true meaning of the word "education." In the human soul there are two distinct systems of powers, both necessary for the man, both acting upon and influencing his life. First of all is the intelligence of a man; he must receive education. But there is, together with that pure intellect or intelligence—there is the heart that must also be educated, there are the affections; there is the will; and as knowledge is necessary for the intellect, divine grace is necessary for the heart and for the will. If you give to your child every form of human knowledge, and pour into him ideas in abundance, and develop and bring forth every faculty of his intellect, and let nothing be hid from him in the way of knowledge, but do not mind his heart, and do not educate his spirit and affections—how is he to subdue his passions? Do not speak to him of his moral duties, which are to be the sinews of his life, and do not attempt at all to strengthen and teach the will to bow to the intellect; do not speak to him of his duties, nor the things that he must practise—what will you have at the end of the education? An intellectual monster. Fancy a little child five or six years old. Suppose all the growth was turned into his head, and the rest of his body remained fixed; in a few years you would have a monster; you would have a little child with the head of a giant upon him. Don't attempt to purify the affections, and you will develop, indeed, the intellect, but the other powers will be in such disproportion that you have made an intellectual monster. You have made something worse: you have made a moral monster. It is quite true, knowledge is power. But all power in creation requires restraint in order to be useful. Without such restraint, it is hurtful and destructive. The horse will serve you only as long as you can keep him in hand with bit and bridle. The locomotive is useful only as long as the engineer's hand controls it. The lightning, which, unrestrained, would destroy you, becomes the messenger of your thoughts when guided and restrained by the electric wire. You have given that man power by giving him knowledge. But you have not given him a single principle to purify and influence or restrain that power, so as to use it properly. Therefore

you have made a moral monster. And now that man is all the more wicked, and all the more heartless, and all the more remorseless and impure, in precisely the same proportion as you succeed in making him cultured and learned. This is the issue of this far-famed system of non-sectarian education.

There is another system of education, and it is that of our separated brethren in this land, who say that they are quite as indignant as we are, and as horrified at the idea of an utterly Godless education; that they do not go in for a Godless education; on the contrary, they mean to have God everywhere. They are trying now to put him in the American Constitution, if they can succeed. They also build their schools; and they think that Catholics are the most unreasonable people in the world because we do not consent to send our children to them. They say, "What objection can you have to the Bible? Don't you believe in it as well as we do?" They say, "Cannot you send your children to us on the platform of our common Christianity? There are a great many things that we believe together." They say, "We will not ask to teach the children one iota against the Catholic worship; nor ask them to participate in any religious teaching, only as far as they hold that general truth in common with our Protestant children." So they ask us to stand with them on the platform of common Christianity? Well, a great many Catholics are taken by this, and think it is very unreasonable, and that it is almost bigotry, in the Catholic Church to refuse it. Well, let us but examine what the platform of our common Christianity allows. What does it mean? Here is a Protestant school carried out on Protestant principles. Let us suppose that they shut up the Protestant Bible, and put it aside, but carry on the school on Protestant principles as far as they go in common with the Catholic faith; the Catholic is invited to share the school with them. First of all, how far do we go together? I don't know if there be any Protestant here; if there is, I don't wish to say a harsh, disrespectful, or unpleasant word; but let us consider how far we can go together—the Protestants and the Catholics. Well, they answer first of all, "We believe in the exist-

ence of God." Thanks be to God, we do!—the Protestants and the Catholics are united on that; both believe there is a God above us. The next great dogma of Christianity is, "We believe in the Divinity of Christ." Stop, my friends! I am afraid we must shake hands and part. I am afraid the platform of our common Christianity is too narrow. Are you aware that it is not necessary for a Protestant to believe in the Divinity of Jesus Christ? A great many Protestants do believe it, most piously and most fervently; a great many Protestants believe in it as we do. It is most emphatically true, however, that there are clergymen of the Church of England preaching in Protestant churches throughout England, who deny the Divinity of Jesus Christ; and it is emphatically true that at this very moment the whole Protestant world is trying to get rid of the Athanasian Creed, because that creed says, whoever does not believe in the Divinity of Jesus Christ cannot enter into the kingdom of heaven. Therefore, I must fling back this assertion. I cannot grant it. I wish to God I could! No; if, to-morrow, the Anglican clergy who have written against the Divinity of our Lord, and against the inspiration of the Scriptures, and against all forms of religion, in works that are printed, asking all the pious Protestants of England to believe in their ideas—professors of England enjoying their yearly salaries; preaching religion (God save the mark!)—if one of these men were to appear on trial to-morrow, the Queen[1] and her Council would decide that the Divinity of Christ is not a necessary doctrine. You go one step beyond the existence of God, and the platform is overthrown; and the Catholic and the Protestant child can no longer stand side by side. Into that Protestant school goes a Protestant child to be taught his religion. Everything that his religion requires him to believe he is taught; but the Catholic child, before he can go in to receive his instruction, must leave behind him, outside the door, his belief in the Sacraments, Confession, the Holy Communion, prayers for the dead, the Blessed Virgin, all the saints, the duty of self-examination and of prayer; in a word, all the specific duties, all

[1] The late Queen Victoria.

JESUS HEALING THE SICK CHILD

FROM THE PAINTING BY GABRIEL MAX

the principles, of the Catholic religion must be forgotten and ignored by that Catholic child before he can come down low enough to take a seat on the platform with his little Protestant brother. Is it any wonder that we should not like to do it? If you should live in a beautiful house, well furnished, with every convenience, and your neighbor was living in a damp cellar, where it was cold and dark; and if he asked you to come down and live with him, you would answer, "I am much obliged, my dear friend, but I prefer not." If you had a good dinner of roast beef, and your neighbor had only a salt herring; and he requested you to eat with him, you would answer, "No, I can't do it." And so, when they ask us to come down from the heights of our Catholic knowledge, to go out of the atmosphere of the sacraments and of the divine presence of Jesus Christ, the atmosphere of responsibility to God, realized and asserted in confession and communion; and from the intercessory prayer of Mary, the Mother of Jesus Christ, and of the saints; and ask us to forget our dead, ask us to give up everything that a Catholic holds dear, that we may have the privilege of standing upon the miserable platform of "our common Christianity" with our Protestant brethren—we must say that we are much obliged to them, but beg to decline their offer. I say it is a meagre meal that they offer us; but inasmuch as we have something a great deal better and more luxurious at home, we beg leave to be excused; and if they choose to come to us, let them step up to our Catholic schools and find all that they can find in their Protestant schools and a great deal more; but if they choose not to do it, we cannot help it, we cannot go down to them—never! Now, on the principle of Catholic education, the Catholic Church says: "I know how to educate; there is no single power in that child's soul, not a single faculty, either intellectual, moral, or spiritual, that I will not bring forth into its full bloom. That child requires knowledge for its intelligence; and every form of human knowledge; so that we can compete with every other teacher in the world." This the Church provides, so that she fears no competition, but can hold her own in every branch of secular education. Some time ago there was a

commission issued by the British Government, to examine the schools of Ireland. They thought to convict our Catholic schools of inefficiency; at least they thought that we paid so much attention to religion that we did not give the children enough secular knowledge. Their commissioners went through the land, and solemnly reported in the House of Commons that they found that no schools in Ireland imparted so much secular knowledge as the Christian Brothers' and the Nuns'. They had to say it. The teachers in the other schools declared that secular knowledge was their first object, and religion, if admitted at all, a secondary thing. The Christian Brothers said, religion first, and secular knowledge afterward. The other schools admitted a miserable modicum of religion in order to induce the child to receive secular education; but the Christian Brothers admitted secular knowledge in order to induce in the child's heart and soul religion. And yet, in the rivalry, the Catholic Church was so completely ahead—even in imparting secular knowledge—that our enemies, on this question of secular education, were obliged to acknowledge that there is nothing at all in Ireland like the schools of the Christian Brothers and of the Nuns.

The Church says: "Let no fountain of human knowledge be denied. Let every light which human knowledge and science can bring be thrown upon that intelligence. I am not afraid of it. I desire that the child may have intelligence; the more I can flood that intellect with the light, the better guarantee I have that the man will be a true and fervent, because an eminently intellectual, Catholic." But the Church adds: "That child's heart requires to be instructed; that child's affections require to be directed; that child's passions must be purified; that child must be made familiar with the things and joys of heaven before he becomes familiar with the sights and joys of earth." Therefore she takes the child, before he comes to the age of reason, and makes his young eyes to be captivated with the images and sweetness and spiritual beauties of Jesus and Mary; and draws, and makes that young heart full of love for the Redeemer before the appeal of passion excites the earthly love; before the mystery of iniquity that is in the world

is revealed to his reason. Therefore she draws that child, and familiarizes his mind with the words of faith, and the language of heaven and prayer; intermingling with his amusements and studies an element of devotion and of religion. Because she recognizes that as much as the world stands in need of intellectual men, far, far more does it stand in need of honest men, pure men, high-minded men. Because she knows, if knowledge is not intermingled with grace, that knowledge without grace becomes a curse instead of a blessing. It was the curse of the world that it was so intellectual in the era of Augustus, because, says St. Paul, " They refused to admit God into their knowledge; and God gave them up to a reprobate sense." What follows? Every faculty of the mind, of the affections, as well as of the intellect, is brought out in that child; so that the whole soul is developed, and has fair play, and is brought forth, under the system of Catholic education.

Which of these three systems, think you, is the most necessary for the world? I was asked to please the public as well as my co-religionists. I wish to God I could please the public with such a doctrine as this, and propound the truth; and say to the public, to every father and mother in America, Protestant and Catholic—when God gave you that child, it was only that, by your action and by your education, that child might grow into the resemblance of Jesus Christ; it was only that Christ, the Son of God, might be multiplied in men, that men are born at all! What do you imagine we came into this world for? To become rich? It is hard for the rich man to be saved! To become great and wondrous before the world's eyes? Oh, this greatness is like the mist which the rays of the morning sun dispel. No! God made us for eternity; and now eternity depends upon our bringing out in our hearts, in our affections, in the interest and harmony of our lives, in the simple faith and belief of our souls, in every highest virtue—bringing out within us and clothing ourselves with the Lord Jesus Christ. And now I ask again, which of the three systems of education is likely to do this? Would to God that I could please the public of America when I preach Jesus Christ, and him alone! Now, surely it is to

our schools that we can apply his word who said, " Suffer the little children to come unto me." And if the public are not pleased when they hear his name, when they hear how they are to implant him in their children's lives—all I can do is to pray for the public, that Almighty God may open their blind eyes, and let the pure light into their darkened intellects.

I know that it is hard upon the Catholics of the country to be constantly called upon to build one set of schools for Catholics, and to be obliged, as citizens, to build another set, and furnish them, for persons wealthier or better off than themselves. It is a hardship; and I don't think the state—with great respect to the authorities —ought to call upon you to do it. But still, great as the hardship is, when you consider that your children receive in the Catholic schools what they cannot receive elsewhere; when you consider that your own hopes for heaven are bound up in these children, and that the education they need they can receive only in the Catholic school, and nowhere else—you must put up with this disadvantage, and make this sacrifice, among many others, to gain heaven. For it is written, " The kingdom of heaven suffers violence, and the violent shall bear it away."

CATHOLIC INSTITUTIONS OF LEARNING IN THE UNITED STATES

AMONG the countless institutions of learning established, supported, or fostered by the Catholic Church in the United States are the following, many of which are famous the world over:

Catholic University of America, Washington, D. C. The university now comprises the following schools: Sacred Sciences, Philosophy, Letters, Physical Sciences, Biological Sciences, Social Sciences, American History, Jurisprudence, Law, and Technological Sciences. Officers of the Board of Trustees: His Eminence James Cardinal Gibbons, S.T.D., president; Most Rev. John J. Williams, S.T.D., vice-president; Right Rev. Camillus P. Maes, S.T.D., secretary; Michael Jenkins, Esq., treasurer; Rev. George A. Dougherty, assistant treasurer. Affiliated institutions: Institute of Pedagogy, New York; St. Paul Seminary, St. Paul, Minn.; St. Thomas Aquinas College, Brookland, D. C.; Marist College, Brookland, D. C.; Holy Cross College, Washington, D. C.; College of the Holy Land, Brookland, D. C.; St. Austin's College, Washington, D. C.; Apostolic Mission House, Washington, D. C.

Georgetown University, Washington, D. C. This institution contains Graduate School, Collegiate Department, Department of Law, Post-Graduate Course in Law, Medical Department, Hospital Staff, Dental Department, and Preparatory Department.

Theological Seminary of St. Sulpice and St. Mary's University, Baltimore, Md.

St. Joseph's Seminary, Baltimore, Md.

Epiphany Apostolic College, Baltimore, Md.

St. Charles College, Ellicott City, Md.

Mount St. Mary's Theological Seminary and Mount St. Mary's College, Emmittsburg, Md.

University of Notre Dame, Notre Dame, Ind. The curriculum of the university includes thirteen full collegiate courses, besides full courses in art and music.

St. John's Ecclesiastical Seminary, Boston, Mass.

Boston College, Boston, Mass.

College of the Holy Cross, Worcester, Mass.

Colleges of St. Ignatius, St. Vincent, St. Procopius, and many other educational institutions, Chicago, Ill.

Spalding Institute, Peoria, Ill.

St. Gregory's Preparatory Seminary, St. Xavier's College, and others, Cincinnati, Ohio.

St. Mary's Theological Seminary, Cleveland, Ohio.

St. Joseph's College, Dubuque, Iowa.

Provincial Seminary of St. Francis de Sales, Marquette College, and numerous others, Milwaukee, Wis.

St. Louis Diocesan Seminary, College of the Immaculate Conception, Loyola, Holy Cross, and other colleges, New Orleans, La.

Fordham University, New York, N. Y. The university comprises Collegiate, Medical, Law, and Preparatory Departments, and Missionary Band.

St. Joseph's Seminary, Dunwoodie, N. Y. The seminary contains Departments of Theology and Philosophy.

Cathedral College, College of St. Francis Xavier, Manhattan College, St. Leonard's Academy, and many other academies, institutes, colleges, and convent schools in New York City and vicinity.

Seton Hall College, South Orange, N. J.

Columbia University, St. Mary's Academy and College, and other institutions of learning, Portland, Ore.

Theological Seminary of St. Charles Borromeo, and other seminaries and colleges, Philadelphia, Pa.

Pittsburg Catholic College of the Holy Ghost, Pittsburg, Pa.

St. Louis University, St. Louis, Mo. The university comprises Divinity and Philosophy, Undergraduate, and Medical Departments, and Missionary Bands.

St. Paul Seminary, Groveland Park, and the College of St. Thomas, Merriam Park, Minn. The United States War Department has detailed an officer for work exclusively in the College of St. Thomas, and has granted the equipment of arms, etc., allowed to military schools.

St. Patrick's Seminary, Menlo Park; St. Ignatius' College, San Francisco; and other seminaries, academies, and colleges in the State of California.

St. Michael's College, Santa Fé; St. Nicholas' Academy, Bernalillo; and other academies and schools in the Territory of New Mexico.

St. Aloysius' Academy, Lewiston; St. Teresa's Academy, Boise; and other schools in the State of Idaho.

College of the Sacred Heart, Denver, Col.

SS. Cyrillus' and Methodius' Seminary and Detroit College, Detroit, Mich.

Creighton University, Creighton College, John A. Creighton Medical College, and Creighton College of Law, Dental College, and College of Pharmacy, Omaha, Neb.

La Salle Academy, Providence, R. I.

Theological Seminary, San Antonio; St. Edward's College, Austin; St. Joseph's College, Brownsville; and other colleges and schools in the State of Texas.

St. Louis College, Honolulu, Hawaiian Islands.

Many colleges, seminaries, academies, and schools teaching both English and Spanish in Porto Rico and the Philippine Islands.

AMERICAN CATHOLIC COLLEGES IN EUROPE

Pontifical College of the United States, Rome, Italy.

American College of the Immaculate Conception of the Blessed Virgin Mary, Louvain, Belgium.

THE CHURCH AND THE SCHOOLS

CATHOLIC SCHOOLS—EDUCATION OF THE CLERGY—CHRISTIAN EDUCATION—GOOD READING—THE CATHOLIC PRESS

The earliest Christian school—"Imperial schools"—Reading of pagan authors forbidden by St. Jerome—Monasteries as training schools—Europe invaded by the barbarians—Survival of episcopal and monastic schools—Institutions of learning in Ireland—Suppression of the schools of Athens—Influence of St. Benedict upon Western Europe—Education under Charlemagne—The Normans as propagators of learning—Lanfranc and St. Anselm—Beginning of modern universities at Paris—William of Wykeham—The public schools of England—Venerable De la Salle, founder of the Christian Brothers—Repressive legislation in England—Academies and colleges of the Jesuit fathers—Public schools of the United States—Catholic parochial schools—Education of the clergy—Of the laity—Good reading—The Catholic press.

A BOY is usually sent to school in order that he may obtain, with greater ease and fewer interruptions than would be possible at home, knowledge which will be serviceable to him in after life. This is a motive which acts on parents independently of state instigation; it filled the school of Flavius at Venusia with "big boys, the sons of big centurions,"[1] and took Horace to that superior establishment at Rome which received the sons of "knights and senators." To these voluntary schools, which doubtless existed in every part of the Roman empire, and were closely connected with the movement of pagan society, it does not appear that Christian parents in the first three centuries sent their sons. The earliest Christian school of which we have a distinct account—that of Pantænus at Alexandria (A.D. 180)—was one for religious and catechetical instruction (*hieron logon katecheseon*).[2] The earliest state provision for secondary instruction was made by the Emperor Vespasian,[3] who established a group of

[1] Horace, Satires, i. 6, 73.
[2] Eusebius, Hist. Eccl.
[3] J. B. Mullinger, The Schools of Charles the Great (1877), p. 12.

"imperial schools" at all the great provincial towns; Besançon, Arles, Cologne, Rheims, and Treves are particularly mentioned. In these schools rhetoric, logic, and Latin and Greek literature were well taught, and many a Christian apologist owed to them the mental culture which he employed, after his conversion, in the service of Christ. When the empire had become Christian, these schools still retained the old methods and subjects of instruction, and even, to a great extent, the old spirit. St. Jerome, who had himself been educated in one of them, was alive to the perilous nature of this influence, and interdicted the reading of the pagan authors to all those under his direction who were in training for the religious life. Every bishop's residence was from the first more or less definitely a school, in which clerics were trained for the ecclesiastical life. Similarly, after the commencement of the monastic life under St. Anthony and St. Hilarion, the monastery, besides subserving the ends of self-discipline and continual intercession, became a school for training monks. This was especially seen in the monasteries in Gaul which followed the rule of the abbot Cassian of Marseilles. Early in the fifth century the invasions of the barbarians began; for four centuries Western Europe weltered in chaos, and the institutions of civilized life perished. In the cities of Gaul, as the Franks pressed southward, the old municipal schools—the schools of the Rhetoricians and the Grammarians—dwindled and were dispersed. Lay life became barbarous; and the arts of barbarism—which are chiefly fighting, destruction, and coarse indulgence—do not stand in need of schools. But in the wreck the episcopal and monastic schools survived, and, through the degradation of lay life, became ever more attractive. In the island of Lerins, the abbot Honoratus, about 400, founded a celebrated monastery, the school of which was known as the Studium Insulanum. Ireland, soon after its conversion by St. Patrick, was dotted over with monastic schools, in which the learning then accessible was prosecuted with remarkable success.

The suppression of the schools of Athens by order of Justinian (529) sounded the knell of the educational institutes of antiquity.

These schools were, in fact, a university, although that name was of later introduction. They had never been able to shake off the pagan modes of thought which gave birth to them, and now the advancing tide of Christian ideas engulfed them, without being able for a long time to supply their place. A few months after the suppression, St. Benedict founded the abbey of Monte Cassino, and the schools for the erection of which his rule provides were soon spread over Western Europe. These gradually produced a race of teachers and students whose higher and wider views suggested the resuscitation of academic life. It is sufficient to mention the names of Iona, Lindisfarne, Canterbury, York, Fulda, Rheims, Corbie, Fleury, and Seville—not as being all of Benedictine origin, but as among the best schools to be found in the troubled period from the fifth to the tenth century.

The great organizing mind of Charlemagne endeavored to make use of education, as of all other forces within his reach, for restoring civilization in the West. He invited Alcuin, the Scholasticus of York, as the best-known teacher in Europe, to his court at Aix-la-Chapelle, and gave into his charge the palace school. Conscientious and painstaking, Alcuin was yet essentially narrow; there is something cramped and unsatisfactory in his way of handling all the subjects of his slender curriculum. The age of universities was not yet. Charlemagne, and his son after him, were perpetually urging the bishops to improve their schools. Rabanus Maurus, a pupil of Alcuin, made the school of Fulda illustrious; that of Corbie, in the same age, produced Paschasius Radbert. The *trivium* and *quadrivium*—the invention of which is ascribed by some to Martianus Capella, a Carthaginian professor of rhetoric, by others to St. Augustine—supplied the scheme of the most advanced instruction for several centuries. Between 850 and 1000, the inroads of the Normans and Danes again made havoc of all that had been hitherto done in France and England to promote education.

The Normans, however, when once solidly converted, became the most active propagators of all civilizing ideas that the world has ever seen. The Norman school of Bec, founded in the eleventh

century by the abbot Herluin, numbered among its teachers Lanfranc and St. Anselm. In schools of this class, where knowledge was sought at first hand and philosophy disdained conventional methods, university ideals began to emerge. In the twelfth century, at Paris, commences the history of modern universities. After the establishment of these centres of superior teaching, the secondary school became, in theory, on the one hand a stage of preparation for the university, on the other a place of final training for those who had to begin work early. But for a long time the first of these two aspects of a secondary school overpowered the other. William of Wykeham, Bishop of Winchester, founded there, in 1373, the school which still exists, expressly in order to feed the college (New College) which he was establishing at Oxford. The Winchester foundation was for a warden and ten fellows, three chaplains and three clerks in orders, an *informator* or head-master, a *hostiarius* or second master, seventy scholars who were to be "poor and in need of help," and sixteen choristers. Imitating this example, Henry VI founded the school at Eton in 1440, as a nursery to King's College, Cambridge. The later public schools of England—Westminster, Rugby, Harrow, etc.—have been founded, speaking generally, upon the model of these two, but without the same close connection with the universities.

Toward the end of the seventeenth century, the necessity of separating primary or elementary instruction from secondary began to make itself felt. The greater complexity and variety of employments, and the increased application of science to all the useful arts, made it desirable, if not indispensable, that the laboring class also should at least be instructed in letters and in the art of calculation. Primary instruction on a large scale was first tried (1684) by the Venerable De la Salle, the founder of the Christian Brothers. The new grade had its two aspects—that by which it was a stage of preparation for the secondary school, and that by which it gave a final training. Up to very recent times the former aspect was little regarded; but, at present, the advantage of making free and easy communications by which the best scholars can pass from the pri-

mary to the secondary, and from that to the superior grade of instruction, is clearly perceived.

All English schools before the Reformation had a Catholic character. That being withdrawn from them by the change of religion, and the laws prohibiting the erection of new schools under Catholic teachers, those who adhered to the old faith were put to great straits for several generations in order to get their children educated. A single sample of Protestant legislation will show what difficulties had to be faced. By 11 and 12 William III, c. iv, " if any Papist, or person making profession of the Popish religion, shall keep school, or take upon himself the education or government or boarding of youth, he shall be adjudged to perpetual imprisonment in such place within this kingdom as the King by advice of his Privy Council shall appoint." Unless foreign education were sought, obscure private schools were the only available resort in England. The first school of a higher class was that established at Sedgley Park (it had previously existed in a humble way at Newcastle-under-Lyne) by Bishop Challoner in 1763.

During colonial days the Jesuit fathers had academies, when possible, in Maryland, that at Bohemia being the most famous. After the Revolution, Georgetown College was founded in 1791.

The monitorial system of Bell and Lancaster, by means of which it was considered that primary instruction could be much extended at little expense by setting the elder children as " monitors " to teach the rudiments to the younger, was brought out in 1797. The primary schools of Prussia, organized under Hardenberg with great skill and thoroughness, drew general attention; and in 1833 the first public grant, £20,000, in aid of the elementary education of the people, was voted by the British Parliament, and its administration confided to a Committee of the Privy Council. For Catholics was established, in 1847, the " Catholic Poor School Committee," which, by maintaining efficient training schools for masters and mistresses, enables Catholic managers to obtain

their fair share of the Parliamentary grant for elementary education.

In Ireland the penal laws rendered the erection of Catholic schools impossible until about a hundred years ago, when the ill-success of the war against the Americans compelled certain relaxations. A secondary school for forty boarders was founded at Burrell's Hall, Kilkenny, in 1783, under Drs. Lanigan and Dunne. It throve exceedingly, and was transformed in 1836 into St. Kieran's College, under which name it still exists. Of more recent foundation are Carlow and Thurles Colleges, and the Jesuit Colleges of Clongowes and Tullabeg. These institutions, though without State aid or inspection, are already more flourishing than the Royal and Charter Schools—founded in the bad times in order to preserve and extend Protestant ascendancy—could ever boast of being.

The National Board of Education—in the schools of which a combined literary instruction was to be given to children of all creeds during certain hours in the day, while separate religious teaching might be given to those whose parents desired it before or after those hours, and also on one particular day of the week—was organized through the exertions of Mr. Stanley, Chief Secretary for Ireland (afterward Earl of Derby), in 1831. The bishops accepted this arrangement, not as the best, but as the best obtainable, measure; and under it, notwithstanding the difficulties caused by extreme poverty, elementary school training has penetrated into every corner of Ireland.

In the United States a system of State schools has been established which extends to most of the States. It is sectarian, entirely controlled by Protestants, with Protestant superintendents, a vast majority of teachers Protestants, school-books essentially Protestant, and the whole influence anti-Catholic. To save their children from perversion by this proselytizing system, Catholics have been compelled to extend their parochial schools, and to organize them into a thorough and efficient system. They now exist in all parts, and number many hundred thousand pupils.

THE THIRD PLENARY COUNCIL ON THE EDUCATION OF THE CLERGY

ONE of our first cares has been to provide for the more perfect education of aspirants to the holy priesthood. It has always been the Church's endeavor that her clergy should be eminent in learning. For she has always considered that nothing less than this is required by their sacred office of guarding and dispensing Divine truth. "The lips of the priest shall keep knowledge," says the Most High, "and the people shall seek the law at his mouth." This is true in all times; for no advance in secular knowledge, no diffusion of popular education, can do away with the office of the teaching ministry, which our Lord has declared shall last forever. In every age it is and shall be the duty of God's priests to proclaim the salutary truths which our Heavenly Father has given to the world through his Divine Son; to present them to each generation in the way that will move their minds and hearts to embrace and love them; to defend them, when necessary, against every attack of error. From this it is obvious that the priest should have a wide acquaintance with every department of learning that has a bearing on religious truth. Hence in our age, when so many misleading theories are put forth on every side, when every department of natural truth and fact is actively explored for objections against revealed religion, it is evident how extensive and thorough should be the knowledge of the minister of the Divine Word, that he may be able to show forth worthily the beauty, the superiority, the necessity of the Christian religion, and to prove that there is nothing in all that God has made to contradict anything that God has taught.

Hence the priest, who has the noble ambition of attaining to the high level of his holy office, may well consider himself a student all his life; and of the leisure hours which he can find amid the duties of his ministry, he will have very few that he can spare for miscellaneous reading, and none at all to waste. And hence, too, the evident duty devolving on us, to see that the course of educa-

tion in our ecclesiastical colleges and seminaries be as perfect as it can be made. During the century of extraordinary growth now closing,[1] the care of the Church in this country has been to send forth as rapidly as possible holy, zealous, hard-working priests, to supply the needs of the multitudes calling for the ministrations of religion. She has not on that account neglected to prepare them for their divine work by a suitable education, as her numerous and admirable seminaries testify; but the course of study was often more rapid and restricted than she desired. At present our improved circumstances make it practicable both to lengthen and widen the course, and for this the Council has duly provided.

We are confident, beloved brethren, that you feel as deeply interested as ourselves in the accomplishment of these great results. This you have hitherto manifested by the zealous liberality by which you have enabled us to build and support our seminaries; and we are well assured that you will not be found wanting, should even greater efforts be necessary, to enable us to make the education and usefulness of the clergy as perfect as we desire. In the future, as in the past, look upon your annual contribution to the Seminary Fund as one of your most important duties as Catholics, and let your generosity be proportioned to the dignity and sacredness of the object for which you offer it.

And here we remind those among our Catholic people to whom God has been pleased to give wealth, that it is their duty and their privilege to consider themselves the Lord's stewards, in the use of what his Providence has placed in their hands; that they should be foremost in helping on the work of the Church of Christ during life, and make sure to have God among their heirs when they die; and we recommend to them as specially useful the founding of scholarships, either in their diocesan or provincial Seminaries, or in the American College in Rome, or elsewhere, as circumstances may suggest.

[1] The Third Plenary Council was held at Baltimore, U. S. A., in 1884.

CHRISTIAN EDUCATION DEFINED BY THE THIRD PLENARY COUNCIL

SCARCELY, if at all, secondary to the Church's desire for the education of the clergy, is her solicitude for the education of the laity. It is not for themselves, but for the people, that the Church wishes her clergy to be learned, as it is not for themselves only, but for the people that they are priests. Popular education has always been a chief object of the Church's care; in fact, it is not too much to say that the history of civilization and education is the history of the Church's work. In the rude ages, when semi-barbarous chieftains boasted of their illiteracy, she succeeded in diffusing that love of learning which covered Europe with schools and universities; and thus from the barbarous tribes of the early middle ages, she built up the civilized nations of modern times. Even subsequent to the religious dissensions of the sixteenth century, whatever progress has been made in education is mainly due to the impetus which she had previously given. In our own country, notwithstanding the many difficulties attendant on first beginnings and unexampled growth, we already find her schools, academies, and colleges everywhere, built and sustained by voluntary contributions, even at the cost of great sacrifices, and comparing favorably with the best educational institutions in the land.

These facts abundantly attest the Church's desire for popular instruction. The beauty of truth, the refining and elevating influences of knowledge, are meant for all, and she wishes them to be brought within the reach of all. Knowledge enlarges our capacity both for self-improvement and for promoting the welfare of our fellow-men; and in so noble a work the Church wishes every hand to be busy. Knowledge, too, is the best weapon against pernicious errors. It is only "a little learning" that is "a dangerous thing." In days like ours, when error is so pretentious and aggressive, every one needs to be as completely armed as possible with sound knowledge—not only the clergy, but the people also, that

they may be able to withstand the noxious influences of popularized irreligion. In the great coming combat between Truth and Error, between Faith and Agnosticism, an important part of the fray must be borne by the laity, and woe to them if they are not well prepared. And if, in the olden days of vassalage and serfdom, the Church honored every individual, no matter how humble his position, and labored to give him the enlightenment that would qualify him for future responsibilities, much more now, in the era of popular rights and liberties, when every individual is an active and influential factor in the body politic, does she desire that all should be fitted by suitable training for an intelligent and conscientious discharge of the important duties that will devolve upon them.

Few, if any, will deny that a sound civilization must depend upon sound popular education. But education, in order to be sound and to produce beneficial results, must develop what is best in man, and make him not only clever but good. A one-sided education will develop a one-sided life; and such a life will surely topple over, and so will every social system that is built up of such lives. True civilization requires that not only the physical and intellectual, but also the moral and religious, well-being of the people should be promoted, and at least with equal care. Take away religion from a people, and morality would soon follow; morality gone, even their physical condition will ere long degenerate into corruption which breeds decrepitude, while their intellectual attainments would only serve as a light to guide them to deeper depths of vice and ruin. This has been so often demonstrated in the history of the past, and is, in fact, so self-evident, that one is amazed to find any difference of opinion about it. A civilization without religion, would be a civilization of "the struggle for existence, and the survival of the fittest," in which cunning and strength would become the substitutes for principle, virtue, conscience, and duty. As a matter of fact, there never has been a civilization worthy of the name without religion; and from the facts of history the laws of human nature can easily be inferred.

Hence education, in order to foster civilization, must foster religion. Now the three great educational agencies are the home, the Church, and the school. These mould men and shape society. Therefore each of them, to do its part well, must foster religion. But many, unfortunately, while avowing that religion should be the light and the atmosphere of the home and of the Church, are content to see it excluded from the school, and even advocate as the best school system that which necessarily excludes religion. Few surely will deny that childhood and youth are the periods of life when the character ought especially to be subjected to religious influences. Nor can we ignore the palpable fact that the school is an important factor in the forming of childhood and youth—so important that its influence often outweighs that of home and Church. It cannot, therefore, be desirable or advantageous that religion should be excluded from the school. On the contrary, it ought there to be one of the chief agencies for moulding the young life to all that is true and virtuous and holy. To shut religion out of the school, and keep it for home and the Church, is, logically, to train up a generation that will consider religion good for home and the Church, but not for the practical business of real life. But a more false and pernicious notion could not be imagined. Religion, in order to elevate a people, should inspire their whole life and rule their relations with one another. A life is not dwarfed, but ennobled by being lived in the presence of God. Therefore the school, which principally gives the knowledge fitting for practical life, ought to be preëminently under the holy influence of religion. From the shelter of home and school, the youth must soon go out into the busy ways of trade or traffic or professional practice. In all these, the principles of religion should animate and direct him. But he cannot expect to learn these principles in the workshop or the office or the counting room. Therefore let him be well and thoroughly imbued with them by the joint influences of home and school, before he is launched out on the dangerous sea of life.

All denominations of Christians are now awaking to this

great truth, which the Catholic Church has never ceased to maintain. Reason and experience are forcing them to recognize that the only practical way to secure a Christian people is to give the youth a Christian education. The avowed enemies of Christianity in some European countries are banishing religion from the schools, in order gradually to eliminate it from among the people. In this they are logical, and we may well profit by the lesson. Hence the cry for Christian education is going up from all religious bodies throughout the land. And this is no narrowness and "sectarianism" on their part; it is an honest and logical endeavor to preserve Christian truth and morality among the people by fostering religion in the young. Nor is it any antagonism to the State; on the contrary, it is an honest endeavor to give to the State better citizens, by making them better Christians. The friends of Christian education do not condemn the State for not imparting religious instruction in the public schools as they are now organized; because they well know it does not lie within the province of the State to teach religion. They simply follow their conscience by sending their children to denominational schools, where religion can have its rightful place and influence.

Two objects, therefore, dear brethren, we have in view: to multiply our schools, and to protect them. We must multiply them till every Catholic child in the land shall have within its reach the means of education. There is still much to do ere this be attained. There are still thousands of Catholic children in the United States deprived of the benefit of a Catholic school. Pastors and parents should not rest till this defect be remedied. No parish is complete till it has schools adequate to the needs of its children, and the pastor and people of such a parish should feel that they have not accomplished their entire duty until the want is supplied.

But, then, we must also perfect our schools. We repudiate the idea that the Catholic school need be in any respect inferior to any other school whatsoever. And if hitherto, in some places, our people have acted on the principle that it is better to have an imper-

fect Catholic school than to have none, let them now push their praiseworthy ambition still further, and not relax their efforts till their schools be elevated to the highest educational excellence. And we implore parents not to hasten to take their children from school, but to give them all the time and all the advantages that they have the capacity to profit by, so that, in after life, their children may "rise up and call them blessed."

THE THIRD PLENARY COUNCIL ON THE NECESSITY OF GOOD READING

Let the adornments of home be chaste and holy pictures, and still more, sound, interesting, and profitable books. No indelicate representation should ever be tolerated in a Christian home. Artistic merit in the work is no excuse for the danger thus presented. No child ought to be subjected to temptation by its own parents and in its own home. But let the walls be beautified with what will keep the inmates in mind of our Divine Lord, and of his saints, and with such other pictures of the great and the good as will be incentives to civic and religious virtue.

The same remark applies equally to books and periodicals. Not only should the immoral, the vulgar, the sensational novel, the indecently illustrated newspaper, and publications tending to weaken faith in the religion and the Church of Jesus Christ, be absolutely excluded from every Christian home, but the dangerously exciting and morbidly emotional—whatever, in a word, is calculated to impair or lower the tone of faith or morals in the youthful mind and heart—should be carefully banished. Parents would be sure to warn and withhold their children from anything that would poison or sicken their bodies; let them be at least as watchful against intellectual and moral poison.

But let the family book-shelves be well supplied with what is both pleasant and wholesome. Happily, the store of Catholic literature, as well as works which, though not written by Catholics nor treating of religion, are pure, instructive, and elevating, is now

so large that there can be no excuse for running risk or wasting one's time with what is inferior, tainted, or suspicious. Remember, Christian parents, that the development of the youthful character is intimately connected with the development of the taste for reading. To books as well as to associations may be applied the wise saying: "Show me your company and I will tell you what you are." See, then, that none but good books and newspapers, as well as none but good companions, be admitted to your homes. Train your children to a love of history and biography. Inspire them with the ambition to become so well acquainted with the history and doctrines of the Church as to be able to give an intelligent answer to any honest inquiry. Should their surroundings call for it, encourage them, as they grow older, to acquire such knowledge of popularly mooted questions of a scientific or philosophical character as will suffice to make them firm in their faith and proof against sophistry. We should be glad to see thoroughly solid and popular works on these important subjects, from able Catholic writers, become more numerous. Teach your children to take a special interest in the history of our own country. We consider the establishment of our country's independence, the shaping of its liberties and laws, as a work of special Providence, its framers "building wiser than they knew," the Almighty's hand guiding them. And if ever the glorious fabric is subverted or impaired it will be by men forgetful of the sacrifices of the heroes that reared it, the virtues that cemented it, and the principles on which it rests, or ready to sacrifice principle and virtue to the interests of self or party. As we desire, therefore, that the history of the United States should be carefully taught in all our Catholic schools, and have directed that it be specially dwelt upon in the education of the young ecclesiastical students in our preparatory seminaries; so also we desire that it form a favorite part of the home library and home reading. We must keep firm and solid the liberties of our country by keeping fresh the noble memories of the past, and thus sending forth from our Catholic homes into the arena of public life not partisans but patriots.

THE CATHOLIC PRESS COMMENDED BY THE THIRD PLENARY COUNCIL

FINALLY, Christian parents, let us beg your earnest consideration of this important truth, that upon you, singly and individually, must practically depend the solution of the question, whether or not the Catholic press is to accomplish the great work which Providence and the Church expect of it at this time. So frequently and so forcibly has the providential mission of the press been dwelt upon by Popes and prelates and distinguished Catholic writers, and so assiduously have their utterances been quoted and requoted everywhere, that no one certainly stands in need of arguments to be convinced of this truth. But all this will be only words in the air, unless it can be brought home to each parent and made practical in each household. If the head of each Catholic family will recognize it as his privilege and his duty to contribute toward supporting the Catholic press, by subscribing for one or more Catholic periodicals, and keeping himself well acquainted with the information they impart, then the Catholic press will be sure to attain to its rightful development and to accomplish its destined mission. But choose a journal that is thoroughly Catholic, instructive, and edifying; not one that would be, while Catholic in name or pretence, uncatholic in tone and spirit, disrespectful to constituted authority, or biting and uncharitable to Catholic brethren.

Beloved brethren, a great social revolution is sweeping over the world. Its purpose, hidden or avowed, is to dethrone Christ and religion. The ripples of the movement have been observed in our country; God grant that its tidal wave may not break over us. Upon you, Christian parents, it mainly depends whether it shall or not; for, such as our homes are, such shall our people be. We beseech you, therefore, to ponder carefully all that we have said concerning the various constituents of a true Christian home, and, to the utmost of your ability, to carry them into effect. And we entreat all pastors of souls to bear unceasingly in mind, that upon

the Christian school and the Christian homes in their parishes must mainly depend the fruit of their priestly labors. Let them concentrate their efforts on these two points—to make the schools and the homes what they ought to be;—then indeed will they carry to the Lord of the harvest full and ripe sheaves, and the future generation will bless them for transmitting unimpaired the priceless gifts of faith and religion.

PIOUS ASSOCIATIONS AND SOCIETIES OF THE CATHOLIC CHURCH IN THE UNITED STATES

Among the many benevolent associations through which the Catholic Church labors incessantly in America for the spiritual welfare of humanity, may be mentioned the following:

The Apostleship of Prayer, a pious association which exercises the apostolic office of promoting the glory of God and the salvation of souls by prayer, both mental and vocal, and also by other pious works in so far as they are prayerful and unite us with the Sacred Heart of Jesus. It has sixty thousand local centres in different parts of the world, with a membership of at least thirty millions, about five millions of whom belong to the sixty-five hundred local centres in the United States. The director-general is the General of the Society of Jesus. In the United States the central office of the Apostleship of Prayer is in New York City.

Priests' Eucharistic League, established by Père Eymard, founder of the Congregation of the Most Blessed Sacrament. The object of the league is to promote devotion to the Most Blessed Sacrament by the clergy and people. Protector: Right Rev. Mgr. Camillus Paul Maes, D.D., Bishop of Covington, Ky.

Society for the Propagation of the Faith, founded in Lyons, in 1822, for the purpose of assisting, by prayers and alms, the Catholic missionaries who are engaged in preaching the Gospel in heathen and non-Catholic countries. The society contributes, at the present time, toward the support of three hundred and twenty-five dioceses, vicariates, and prefectures apostolic in Africa, Asia, Oceanica, America, and the non-Catholic countries of Europe. Since its foundation it has given to the various missions of the world about seventy millions of dollars, of which nearly six millions were apportioned to missions in the United States.[1]

[1] See "The Propaganda," Volume I, page 18.

The Association of the Holy Childhood for the Redemption of the Children of Infidels, established at Paris, in 1843, by the Right Rev. Charles de Forbin-Jansen, Bishop of Nancy. Its object is twofold: First, to rally around the Infant Jesus our little Christian children from their tender years, so that with their increasing years and strength, and in imitation of Jesus their Master, they may practise true Christian charity. Second, that by the practice of true Christian charity and enduring liberality those same little Christian children may coöperate to save from death and sin the thousands upon thousands of children that, in pagan countries like China, are cast away and neglected by their parents, and in many cases die unbaptized; to procure holy baptism for those abandoned little ones; and, should they live, to make of them craftsmen, teachers, doctors, or priests, who all, in turn, will spread the blessings of the Christian religion among their countrymen.

St. Joseph's Society for Negro Missions, incorporated under the laws of Maryland in 1898, for the evangelization of the American colored people. The society is composed of clergy and laity. Its clergy are secular priests ordained in the same way as the diocesan clergy *ad titulum missionis*. The priests of St. Joseph are essentially missionaries; hence they take the title of their ordination from the missions, and, like all sons of the Propaganda, must look to the missions for support.[1]

Catholic Total Abstinence Union of America, a confederation of all the temperance societies in the United States that are approved by the pastors of their respective churches. The union embraces eighty-nine thousand members, enrolled in ten hundred and thirty-eight societies. President: Right Rev. Regis Canevin, D.D., Pittsburg, Pa.

Catholic Young Men's National Union. President: Rev. Walter J. Shanley, Danbury, Conn. Vice-President: Rev. T. J. Leonard, Brooklyn, N. Y.

Catholic Mutual Relief Society of America, organized by the

[1] See "The Propaganda," Volume I, page 18.

late Right Rev. James O'Connor, D.D., in 1889, and incorporated under the laws of the State of Nebraska in 1896.

Association of the Secular Polish Roman Catholic Clergy in the United States, incorporated in accordance with the laws of Wisconsin in 1902. The purpose of the association is to promote Christian education among the Polish people, to encourage and enable them to take a more pronounced interest in Catholic public life, and to help them to insist on their rights in cases where they are slighted.

International Catholic Truth Society, organized for the purpose of answering inquiries concerning the doctrines of the Catholic Church; to refute misleading statements and calumnies; to promote the interests of Catholic affairs through the medium of the press; to stimulate among the Catholic laity a desire for higher education, and otherwise to encourage the circulation of Catholic literature; and to perform other educational missionary work. Honorary President: Right Rev. Charles E. McDonnell, D.D., Bishop of Brooklyn. Honorary Vice-President: Charles J. Bonaparte, Secretary of the United States Navy.

Catholic Truth Society (of the West), incorporated under the laws of the State of Illinois in 1901. Its object is to publish and distribute Catholic pamphlets, essays, and tracts. President: D. F. Bremner. Prefect: Rev. T. E. Sherman, S.J. The central office of the society is in Chicago.

Catholic Missionary Union, an organization established "to procure the services of clergymen and laymen of the Roman Catholic Church to teach and preach as missionaries of their faith in the United States, and in furtherance of religious opinion; to provide for the support and maintenance of such persons while engaged in such work; to lease, take, hold, and purchase places, buildings, and lands for such teaching and preaching; to publish and distribute books, pamphlets, and reading matter in connection with such work; and to aid and assist the archbishops, bishops, and other authorities of the Roman Catholic Church in the United States in establishing and carrying on home missions in their various juris-

dictions." The union is incorporated under the laws of the State of New York. Directors: Most Rev. John M. Farley, D.D., Archbishop of New York; Most Rev. Patrick John Ryan, D.D., Archbishop of Philadelphia; Right Rev. Matthew Harkins, D.D., Bishop of Providence; Very Rev. E. R. Dyer; Rev. Matthew A. Taylor; Rev. A. P. Doyle; and Rev. Walter Elliott. Office: Brookland Station, Washington, D. C.

Priests' Total Abstinence League of America. Honorary President: Most Rev. Patrick John Ryan, D.D., Archbishop of Philadelphia.

Bureau of Catholic Indian Missions, established in 1874 by the Most Rev. Archbishop of Baltimore, upon the recommendation, and for and in behalf, of the Catholic prelates having Indian missions within the limits of their dioceses, for the purpose of representing to the United States Government the interests and needs of the said prelates in all matters pertaining to Indian affairs. The principal work of the bureau is the establishment of boarding and day schools among the Indian tribes, and the procurement from the Government and other sources of funds for their support and maintenance. Executive Board: His Eminence James Cardinal Gibbons, President; Most Rev. Patrick John Ryan, D.D., Archbishop of Philadelphia; Rev. William H. Ketcham, Director. Treasurer: Very Rev. E. R. Dyer, D.D. Secretary: Charles S. Lusk. The office of the bureau is in Washington, D. C.

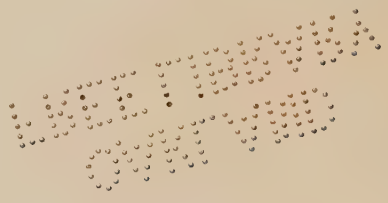
Commission for the Catholic Missions among the Colored People and the Indians, established for distributing the funds collected annually, by order of the Third Plenary Council of Baltimore, in behalf of the Catholic Missions among the colored people and the Indians. The commission consists of His Eminence James Cardinal Gibbons, Chairman; Most Rev. Patrick John Ryan, D.D., Archbishop of Philadelphia; and Most Rev. John M. Farley, D.D., Archbishop of New York. Secretary: Very Rev. E. R. Dyer, D.D., St. Mary's Seminary, Baltimore, Md.

NATIONAL BUREAU OF THE HOLY NAME SOCIETY

FATHER JOHN T. McNICHOLAS, O. P., EDITOR OF THE HOLY NAME JOURNAL, DIRECTOR

THE offices of the National Bureau of the Holy Name Society are located at No. 871 Lexington Avenue, New York City. The Bureau was founded by Father L. F. Kearney, O. P., Dominican Provincial, in January, 1909. It publishes the official organ of the Society, "The Holy Name Journal." During the six years of the Bureau's existence thousands of Holy Name societies have been established. The Bureau serves as a clearing-house of ideas; its suggestions to societies are invaluable, supplying as it does information regarding the failures and successes of plans tried. The Bureau carries on a great school of correspondence with all the Holy Name societies established throughout the United States. Father John T. McNicholas, O. P., was appointed first Director of the National Bureau of the Holy Name Society, in which capacity he still continues. Father McNicholas is also Editor of "The Holy Name Journal."

FATHER JOHN T. McNICHOLAS, O.P.



THE HOLY NAME SOCIETY

THE Holy Name Society in the United States has attracted not only nation-wide but world-wide attention. In many of the European countries an American Catholic traveler, attending church Sunday after Sunday, is forced to inquire: "Where are the men?" The men of the United States, on the contrary, are known throughout the world for their attendance in large numbers at Mass on Sunday and at Holy Communion at regular intervals. Many of the countries now persecuting the Church need but turn to the brightest pages of their history to find that the days of their power and glory were periods of firm religious belief and of loyal submission to the Church. Religion was then a vital issue both in the national and in the individual life. Men by the hundreds of thousands gloried in giving the best years of their lives to the erection of immortal temples to the living God and to the divine religion which they publicly acknowledged and fearlessly professed. Nations, like individuals, are subject to great changes. Religious enthusiasm waned, and after centuries of organized effort against religion, the men of once great Catholic countries stand to-day either indifferent to, or armed against, the faith for which their forefathers would have died.

To-day we are living in a full appreciation of the value of organization. As the Church is not only willing but even anxious to embrace within her fold those who have never been regenerated by the saving waters of baptism, so also will she accept whatever is good in any method. Thus does she baptize or catholicize it by employing it as a means of leading men to God. For many centuries the Church has employed the organized effort of Church confra-

ternities and sodalities to advance the interests of religion. In tracing the causes of the desertion of the Church by the men of the once great Catholic countries, we must point out the failure to make use of the existing religious societies in the Church. Membership in these Church organizations, if not restricted to women, has been largely made up of them. Viewing actual conditions in many so-called Catholic countries, the practical impossibility of now remedying the situation by organizing men into a religious society becomes apparent; but we wonder why steps are not being taken toward organizing the boys into a religious confraternity such as the Junior Holy Name Society, which will continue to hold them as men.

The day of trial and the hour of sorrow will inevitably come to the Church in the United States. How shall we meet it? Our difficulties will not be those resulting from the disruption of Church and State, nor from the conflict between clericals and anti-clericals; but whatever they may be, let us now prepare to meet them.

In the Church of God, all charged with the responsibility of souls, in whatever nation or clime, recognize the obligation of striving to lead every soul to God by His divinely appointed means—the Church. All, however, are not equally efficient workers. Human agencies are employed by God as instruments, and by these human agencies human methods are employed which vary, and, like everything else human, sometimes fail. We may profitably study these failures. The failure, especially, to keep the men of so-called Catholic countries united for the defense of the Church in the hour of persecution should teach us a lesson. To-day our Catholic men in the United States can be relied upon to take first place in the defense of their country in the event of war. They could be relied upon also to defend the Church if an attack were made upon her. Will the men of fifty or a hundred years hence be as loyal? To a great extent, under the providence of God, that depends upon us. Since organization is the method of to-day, let us employ it to keep our boys and young men united under the influence of a Church society. The years which occasion the gravest anxiety and require the most careful supervision are those which immediately succeed

the graduation of the boy from the school-room—those in which his character is becoming settled or fixed for life. These years are usually from the sixteenth to the twenty-fourth. Success in holding our young men interested in religion during this period means good men and the children of good men for the next fifty years. Governed, almost insensibly, by the influence of such a confraternity as the Holy Name Society, and associating only with good companions during those years when sinful pleasures are most alluring, the character of the young men is set in a religious mold.

Priests who have grown old and saintly in the priesthood long ago recognized the need of a strictly religious organization for our American men. The great leader in this movement has been the venerable "Apostle of the Holy Name," the Very Rev. C. H. McKenna, O.P. Nearly half a century ago, as a missionary, he recognized the tendency of men to become indifferent about attendance at Mass on Sundays and careless about approaching the sacraments. He saw from his experience in the many parishes where he gave missions that societies which had or had not benefits attached, and which had only slight connection with parochial affairs, had proved failures. Father McKenna was quick to detect the grave mistake made by all these societies in neglecting to insist upon the members receiving the sacraments frequently in a body. The necessity either of founding a society for men or of reviving one already founded—one that would be under the control of the priests of the parish and that would succeed in bringing the men to the sacraments at frequent intervals—became clear to Father McKenna's mind. On reviewing the field of Church societies, he concluded that the Holy Name Society (which owes its origin to Gregory X in the thirteenth century) filled just the need of to-day for the men of the United States. While the Holy Name Society was at this time organized in all Dominican parishes of the country, a grave difficulty with regard to its extension presented itself, as Pontifical legislation restricted the Society to one parish of a city, and that one Society to the Dominican church, where such existed. Father McKenna petitioned Pope Leo XIII to authorize the

Bishop of each diocese to dispense with the prohibition. The great Pontiff readily granted the petition, and thus the way was prepared for the spread of the Society. There are few cities of any consequence in the United States which have not heard, during the past forty years or more, the voice of this venerable apostle in the cause of the Holy Name of Jesus Christ and of all for which that Name stands. In ten years Father McKenna has issued diplomas to nearly two thousand societies.

HISTORY OF THE SOCIETY

The Holy Name Society is strictly a Church society which does not require too much of its members. Its first great aim is to make the men good practical Catholics who will be ever faithful to their religious duties. Its second great mission is to keep the men in united readiness to defend the Church against her enemies, prepared to give their lives, if need be, as proof of their loyalty.

The Society owes its origin to the Second Council of Lyons, in 1274. Pope Gregory X, in effecting the reformation ordered by the Council of giving more honor to the Adorable Name, and of making reparation for the blasphemies of the Albigensians and other heretics of that period, deemed it practical to intrust this special commission to the newly founded Order of St. Dominic. His apostolic letter, directed September 20, 1274, to the Blessed John Vercilli, the sixth Master-General of the Dominicans, states:

"We have also judged it proper to persuade the faithful to demonstrate more reverence for that Name above all names, the only Name in which we claim salvation—the Name of Jesus Christ, who has redeemed us from the bondage of sin. . . .

"Wherefore, very dear son, we, by our apostolic authority exhort and enjoin you and the brothers of your Order to use solid reasons in preaching to the people, that they may be led to comply with our desires. Thus will you win the crown of justice in the day of recompense."

On November 4, 1274, the Master-General wrote to the Pro-

vincials of the Order "that the preachers subject to your jurisdiction carry out the ordinance of His Holiness with scrupulous diligence and by methods calculated to persuade. This we command."

It was singularly fitting that this apostolic commission should have been given to the sons of St. Dominic. The Saint, according to a tradition, used to add the name of Jesus to the Hail Mary, a practice not then adopted in the Church. The successor of St. Dominic, Blessed Jordan, composed the Little Office of the Most Holy Name, recited even to-day by his children. So dear was this Name to him that he used to sing five psalms, the initial letters of which spelled the Name of Jesus. Blessed Jordan, speaking of his contemporary, Father Henry, O.P., of Cologne, says: "He used to advise all Christian people to practise devotion to the Holy Name of Jesus." The martyred Dominican St. Peter, who died in 1252, was accustomed to gather pious people together to sing the praises of the Adorable Name. This devotion of the first sons of Dominic to the Divine Name may have been known to the Sovereign Pontiff Gregory X. At any rate, he knew that the Friars Preachers spoke with the zeal of their founder, whose life and death were still fresh in their minds; he knew that all Europe resounded with their preaching; he knew that the office of preaching, as their special work, was in perpetuity given to them by apostolic authority; and therefore, what more wise provision could be made than that they should receive the perpetual commission of preaching greater reverence for the Name of God?

Not satisfied merely with preaching, the Dominicans everywhere erected in their churches altars to the Holy Name. This devotion continued to be cultivated among the sons and daughters of St. Dominic. Blessed Henry Suso, O.P., who died in 1365, cut the letters of the Sacred Name into his flesh. St. Catherine of Siena, whose death occurred in 1380, began all her letters "In the Name of Jesus crucified." To give permanency to the devotion, societies or confraternities were established in Dominican churches. Naturally, these in the beginning had not that definite organization which subsequent Papal Constitutions gave them. Thus, during

the fourteenth and fifteenth centuries the history of these confraternities is somewhat obscure. We find, however, that Boniface IX, in his Constitution *Hodie,* dated October 31, 1401, granted indulgences for visiting the altar of the Confraternity in the Dominican Church of Schusen, Saxony.

Portugal, now sadly in need of a Holy Name Society to renew the faith of its men and to imbue them with courage for the defense of their religion, has the honor of having organized the Holy Name Society practically in the form in which we have it to-day. For some years the retired Dominican Bishop Andre Diaz preached energetically devotion to the Holy Name, urging the establishment of a confraternity. There was raging a plague in Lisbon during the year 1432. The saintly prelate, putting his trust in the Sacred Name, besought the faithful to join the Confraternity as a means of delivering their affected city, assuring them that the compassionate Master would not turn a deaf ear to their petitions. He blessed water in honor of the Sacred Name of Jesus, distributing it among the plague-stricken people. The effect seemed miraculous. The Bishop was regarded as the instrument in God's hands for the deliverance of the people. Taking advantage of his influence, he assembled the faithful of the Confraternity in honor of the Holy Name, January 1, 1433, to give thanks to God. Statutes for the Society were drawn up. It was then determined that the Feast of the Circumcision should be the principal feast of the Confraternity, as it was on that day Jesus received His Name. A ruling was also adopted that on January 1 there should be a solemn procession in which an image of the Infant Jesus should be carried.

Some years previously St. Vincent Ferrer (died 1419) had powerfully preached on devotion to the Holy Name. This great Dominican saint, known as the "Preacher of the Apocalypse," on leaving Italy announced the advent of another Saint, his brother in the Franciscan family, Bernardine of Siena, who became the renowned promoter of the devotion in Italy. In the sixteenth century Charles V and Philip II of Spain, wishing to suppress in their kingdoms blasphemies, perjury, and the terrible profanation of the

Divine Name, urged the Dominicans to establish everywhere the Confraternity of the Holy Name of God. The greatest preacher and leader was Father Didacus, of Victoria. Pius IV wrote, April 13, 1564: "We have learned that our beloved son, Didacus of Victoria, a religious of the Order of Preachers, a man eminent in the word of God and in zeal, has instituted a most useful confraternity, called the Society of the Holy Name of God, in order to prevent improper language and blasphemy. . . . This Confraternity has been canonically erected and received in different cities and villages of Spain. The faithful have joined it in great numbers, and have used all their endeavors to prevent blasphemy, perjury, and other unlawful swearing. . . . And we command all and every one of our venerable brethren, patriarchs, archbishops, ordinaries of places, vicars-general, and their officers, to favor with all their power the aforesaid Confraternity; to assist and sustain it when and where it is necessary, and as often as may be required by the Confraternity."

The Society established by Bishop Diaz and the loosely organized sodalities to promote devotion to the Holy Name first founded and existing in Dominican churches now came under the approbation of Pius IV. From a work written by Ponce de Leon, dated May 27, 1590, we learn that he considered the Holy Name Society in his day, among the sodalities and confraternities that flourished in the Church, "dignissima, maximeque necessaria . . . et utilissima."

The Society was known under different names, such as the Confraternity of the Holy Name of God, Society of the Holy Name of Jesus, and Confraternity against Oaths. Benedict XIII, May 26, 1727, mentions this in his Constitution *Pretiosus*. The official title is now the "Society of the Holy Name of Jesus." Many of the Popes, principally Gregory XIII, Pius V, Innocent XI, Benedict XIV, Pius IX, and Leo XIII, approved the Society. Pope Pius X on four occasions, by an autograph communication to the Bureau of the Holy Name Society, blessed the Society and its work in the United States. In one of these letters he

granted three distinct indulgences to the Society throughout the world. Bishop O'Connor, of Newark, sent a yearly cablegram to Pope Pius X on the occasion of the annual demonstration of the Holy Name Society. In the year 1910 the homage of 65,000 men of the Newark diocese participating in the demonstration was offered to His Holiness. When Pius X was told for the first time of the great army of Holy Name men in the United States, and of their fidelity to the Church and their regularity in receiving the sacraments, he took his pen and wrote: "Sit Nomen Domini benedictum."

JUNIOR HOLY NAME SOCIETIES

When a Holy Name diploma has been issued in favor of any parish, a second one is not necessary to form a Junior branch. Junior Holy Name Societies are everywhere being organized, and for two reasons: first, an ounce of prevention of profanity and of every kind of unbecoming language is worth a pound of cure. Boys readily imitate men, their older companions at school, and, unfortunately, even their parents, in the use of vulgar, obscene, and profane speech. A Junior Holy Name Society teaches the boys that it is unmanly as well as sinful to use such language. It is astonishing how soon a real public spirit is formed among the boys. The boy who attempts to be tough by vulgarity, profanity, or obscenity of speech is made at once to feel that such language will not secure for him leadership among Holy Name boys or young men. He is often forced to seek other companions if he persists in using such language. The second great advantage of a Junior Holy Name Society is that the boys are trained for years with the idea that it is their duty to pass into the Senior branch. Boys and young men look forward to the day when they will take their places among the Holy Name men; as a boy reaches the age of fourteen years he is complimented to be considered a little man. There is a decided tendency on the part of most boys to get away from boys' societies. The experience of hundreds of priests proves that there is difficulty in keeping young men of sixteen years or

VERY REV. C. H. McKENNA, O.P.

THE APOSTLE OF THE HOLY NAME

more in sodalities. They drop out of the Sunday-school and get away from the influence of a Church society during those very years when they need it most. Parents will do inestimable good if, by using their influence and authority, they will induce their sons to become members of the Junior Holy Name Society. Young men will be brought to the sacraments frequently; they will have good associates; they will be prevented from ever contracting the habit of profanity. Thus will parents discharge their obligation of doing all in their power to give their sons to the Church and to their country as good practical Catholics and patriotic citizens.

THE OBJECT OF THE SOCIETY

To spread and increase love for the Sacred Name of Jesus Christ; to suppress blasphemy, profane and indecent language; to prevent false oaths, both in and out of our courts; to make men, in a word, true followers of Christ and fearless in the profession of their faith.

Members assume the obligation to abstain from every form of profane and unbecoming speech; to safeguard the proper observance of Sundays and holy days of obligation; to receive Holy Communion with the members of the Society on the second Sunday of each month, or at least every three months; to try as far as possible to make others under their charge observe these obligations; to recognize that as a member of the Holy Name Society one belongs to a strictly religious organization, which is entirely under the jurisdiction of the spiritual director.

Members share, in life and death, in all the Masses and good works of the Dominican Order. It is customary in most societies to have some Masses said for each member on his death. Many plenary and partial indulgences may be gained. A plenary indulgence may be gained by going to Communion on the second Sunday of each month. A complete list of indulgences will be found in the Pocket Manual of the Holy Name Society.

As membership in the Holy Name Society has grown by the

hundreds of thousands, it was found necessary to establish in New York City a National Bureau which would supply information to all societies and at the same time be a clearing-house of ideas and a guiding, conservative force which would ever keep the Society within the strict scope of a purely religious organization.

When many Holy Name Societies are established in a diocese, they are formed into a Union. This is effected entirely by the authority of the Bishop, who appoints a priest under his jurisdiction as diocesan director.

Fr. John T. McNicholas, O.P.

THE ANCIENT ORDER OF HIBERNIANS

THE exact date of the origin of the Ancient Order of Hibernians in Ireland is a matter of dispute among historians. It seems certain that the organization can be traced back to the middle of the sixteenth century, the most probable date being the year 1565.

To understand the spirit and purpose of the Order, it is necessary to take a glance at the history of Europe at that time.

Continental Europe was in the throes of the great upheaval caused by the so-called Reformation, which threatened to overthrow the Church of God.

England, for many centuries a Catholic nation, threw off its allegiance to the Sovereign Pontiff, and proclaimed the infamous Henry VIII the head of the Church in England, by law established.

Ireland, already sorely tried in her struggle for national independence, was called upon to deny the Faith of Christ as preached by St. Patrick, and to accept England's king, not only as her temporal sovereign, but also as her spiritual ruler. The struggle which followed is well known to the student of history. Under the new order of things, the Irish priest was for many centuries a felon in his own land. The shepherd of the flock found it necessary to follow his sheep into the mountains and caverns of the earth, and there, under cover of darkness, administer to their spiritual needs. The Church in Ireland, once so gloriously known as "the Lamp of Europe," was now in the catacombs waging a death struggle against all the powers of darkness.

INSPIRATION TO ESPOUSE THE CAUSE OF CHRIST

THE memory of the scenes then enacted will even to-day arouse a feeling of indignation in every truly Catholic heart. But the

wisdom of God appears fully unto men. Few, if any, nations ever accepted the Gospel and retained it faithfully without being tried in the fires of suffering. The words of our Divine Lord, "Take up your cross and follow me," seem to be true of nations as well as of individuals. To their bitter struggle for the Faith the Irish people owe the proud distinction of being a race which is an example and an inspiration to-day to every nation that is called upon to suffer for the cause of Christ.

To that long night of sorrows and tribulations Ireland's priesthood is indebted for the unique position which it holds in the Church of God to-day. These heroic and devoted men fought their battles with a determination and a spirit of self-sacrifice which made it clear to the world that their inspiration and strength came not from man, but from God.

Stripped of all visible means of support, suffering at times the pangs of hunger, deprived of the consolation which might come to them from associating with one another, each man standing alone, an outcast before the law with a price upon his head, they proved themselves "other Christs willing to lay down their lives for their sheep." This self-sacrificing devotion was not lost upon a generous, warm-hearted, devoted peasantry. Inspired by the sight of men of learning and culture laying aside their clerical garb and going in the disguise of beggars to minister to their flocks, the Irish people resolved that their priesthood must be defended, even if it cost them their own lives. Then was strengthened that union of priests and people which even to-day is the admiration of the Catholic world and an unsolved mystery to the unbeliever who understands not the things of God. But the priests and people of Ireland soon realized that no matter how great their mutual confidence and self-sacrifice, they needed the power of organization to resist the attacks of their enemies. Accordingly, the Order which is now known as the Ancient Order of Hibernians was called into being.

INSTITUTED FOR A TWOFOLD PURPOSE

It was instituted for a twofold purpose: to defend the priesthood, and to keep alive the spirit of patriotism among its members. It combined the two strongest motives which can bind men together —the cause of Faith and Fatherland. The principles which were to guide it in all its actions were eloquently expressed in the watchwords inscribed on the banner of Hibernianism—Friendship, Unity and True Christian Charity.

The friendship of its members was true and sincere, for it was begotten in suffering; their unity was strengthened by a sense of the superior forces arrayed against them; their charity was made supernatural by the Faith they professed, for their Church had taught them that, as Christians, they must endeavor to walk in the footsteps of their Divine Master who asked forgiveness even for his murderers.

The members of this organization, with these principles ever before their minds, have played an important part for over three hundred years in Ireland's struggle for liberty of conscience and national independence.

The American people can find no better proof of the fidelity of the Order to the principles of its founders, than that which is contained in the charter granted to a few Irishmen in New York in the year 1836. The charter which authorized them to establish branches of the order in this country is as follows:

FIRST CHARTER IN AMERICA

"Brothers—Greeting:

"Be it known to you and to all whom it may concern, that we send to our few brothers in New York full instructions with authority to establish branches of our society in America.

"The qualifications for membership must be as follows:

"First. All members must be Roman Catholics and Irish, or of Irish descent, and of good moral character. None of your

members shall join any secret societies contrary to the laws of the Catholic Church, and at all times and in all places your motto shall be: Friendship, Unity and True Christian Charity. You must love without dissimulation, hating evil, cleaving to good; love one another with brotherly love, without provoking one another.

"Let the love of brotherhood abide in you and forget not hospitality to your emigrant brother who may land on your shores; and we advise you, above all things, have mutual charity among yourselves. Also be it known unto you that our wish and prayer is that when you form your society in many cities or towns, you will do all that is in your power to aid and protect your Irish sisters from all harm and temptation; as the Irishwoman is known for her chastity all over the world. Some of them may differ from you in religion, but, brothers, bear in mind that our good Lord died for all; therefore be it known to you that our wish is that you do all you can for the Irish emigrant girls, no matter who they may be, and God will reward you in your new country; and doing this, you will keep up the high standing and honor of the Irish in America.

"We send these instructions to you, hoping you will carry them out to the best of your ability. Be it known unto you, that you are at liberty to make such laws as will guide your workings and be for the welfare of our old society; but such laws must be, at all times, according to the teachings of the Holy Catholic Church, and the obligations that we send you, and all of your workings must be submitted to any Catholic priest when called for.

"We send you these instructions, as we promised to do, by a young man who works on the ship, and who called on you before.

"Send a copy to our friend that you spoke of, and who is now working in Pennsylvania. Hoping the bearer and this copy will reach you safely, and that you will treat him right, we remain your brothers in the true bond of friendship, this fourth day of May, in the year of our Lord 1836."

This charter needs no comment. It breathes that spirit of

loyalty to the Church and devotion to Ireland for which the Irish race is famed throughout the world. That the Order, in the face of many obstacles, has lived up to the principles of this charter is evident from its discipline in this country at the present time.

While it is a secret organization, with ritual and "password," it holds no secret from the Catholic priest, whether he be a member of the Society or not. All its meetings are open to members of the Catholic priesthood, irrespective of nationality. The Order, after three and a half centuries of struggle in Ireland and America, breathes the spirit of intelligent devotion and loyalty to Ireland and Irish principles, but never loses sight of the important truths that Catholicity is more important than nationality, and that enlightened patriotism inspires a man not only to love his own land, but to respect the national sentiments of his fellow-men from all lands.

SICK BENEFITS AND CHARITY

The Order in recent years has been paying in sick benefits and general expenses an average of $500,000 per annum, while its contributions to works of charity have been steadily increasing but for obvious reasons are difficult to estimate. A general idea of its work along these lines may be obtained from cases like the Johnstown and Galveston floods and the Italian earthquake disaster, when sums ranging from $1,000 to $10,000 were contributed for the relief of the sufferers.

Soon after the San Francisco disaster of 1906, the Order contributed $40,000 for its members who suffered in that catastrophe.

EDUCATION

In the cause of education the Society has lived up to the best traditions of the race. From the parish school to the Catholic University in Washington, the influence and support of the members have been generously given to build up in this country a system of education in which the youth of the nation will be taught that their first and most important duty is to God, and that

man's salvation is of much greater importance than his worldly success.

When the Ancient Order of Hibernians donated $50,000 to endow a chair for the study of Irish in the Catholic University at Washington, D. C., it had the honor and distinction of setting a good example for other Catholic societies to follow. By this act the members of the Society may justly claim some measure of credit for setting an example even to their brothers at home in Ireland, and inspiring them to make the necessary sacrifices to secure the nationality of the National University of Ireland.

WORKS FOR RELIGION

THAT the Society did not lose sight of the importance of religion, and that the sons of the Gael have still the missionary spirit of their ancestors, has been demonstrated by the gift of $38,000 to the Catholic Church Extension Society for the spread of the Gospel in the poorer and more neglected sections of this country.

The Catholicity of the Order knows no line of color or nationality, as was demonstrated at the National Convention in Chicago, where the delegates pledged themselves to support the work of the propagation of the Faith among the colored people.

DEVOTION OF THE ORDER TO THE IRISH CAUSE

THE Order has shown its unchangeable devotion to the land of its origin by generously aiding every movement which gave promise of bringing about the freedom of a people who know the value of liberty, and who for seven centuries have kept up an unparalleled struggle against tyranny and oppression.

The Gaelic League in Ireland, which is doing so much to stem the tide of Anglicization and to preserve the national characteristics of the race, acknowledges its indebtedness to the Hibernians in America. Dr. Douglas Hyde gratefully acknowledged that were it not for the generosity and loyalty of the Order in this coun-

try, his American tour on behalf of the Gaelic League could not have succeeded.

It is impossible, within the limits of this sketch, to give complete statistics of the work of the Order; but the few which have been selected will be sufficient to give an idea of the sincerity and earnestness of the members in supporting every good work which has any claim upon their aid.

The Order is doing a work in this land which is of greater value than the donating of dollars to the most worthy cause. It has kept alive in the hearts of the sons and daughters of Ireland a spirit of loyalty and devotion to the land of their fathers which cannot be purchased in gold.

It made possible the work of the Gaelic League in this country, which is keeping alive the best traditions of the race.

The Order, while impressing upon its members their duty to their adopted country, in which they have found freedom and opportunity denied to them at home, has always aimed at imparting a spirit of self-reliance, and a laudable ambition to turn to the best account the possibilities which a great and free Republic offers. It has carried on a long and unrelenting warfare against the ignorant and unjust caricatures of the race in picture, song and story, and can to-day congratulate itself on having a share in the good accomplished. Happily, the influence of Hibernianism, combined with other powerful forces, has succeeded in making the more intelligent and thoughtful classes realize that it is unprofitable as well as unjust to attempt to cast a slur upon a people who have no apologies to offer for the part they played in the upbuilding of this Republic.

The foresight of the leaders of the organization is shown by their timely action in having Irish History introduced in parish schools, that the young Irish-American may know something of the glorious story of his ancestors and their struggle for Faith and Fatherland.

The members of the Ancient Order of Hibernians in America hope by this and other means to instil into the minds of their chil-

dren the truly Catholic and Irish ideals of their fathers, and thereby secure their aid in the honorable task of making the name of Ireland revered throughout the length and breadth of this land.

The work of the Society in this particular line has already borne fruit that is visible to all.

In almost every division of the Order are to be found men who, though they have never set foot on Irish soil, are thoroughly imbued with the spirit of loyalty to Irish ideals. Their love of liberty as Americans increases their devotion to that land which has given the world a proof of the value of liberty.

Their Irish ideals and traditions enable them to appreciate all the more the blessings they enjoy in a free Republic. They find themselves in the enviable position of being able to demonstrate to the most skeptical that an Irishman's fidelity to God, his uncompromising Catholicity and his loyalty to the best traditions of his race only serve to make him a more devoted and reliable citizen of this great Republic.

THE KNIGHTS OF COLUMBUS

THE KNIGHTS OF COLUMBUS, one of the greatest and strongest fraternal social organizations in the world, was founded in New Haven, Connecticut, on February 2, 1882, thirty-three years ago. The Order was established by the Rev. Michael J. McGivney, Daniel Colwell, James T. Mullen, Cornelius T. Driscoll, Dr. M. C. O'Connor, William M. Geary, John Tracy, Michael E. Tracy, John T. Kerrigan, P. H. Cosgrove, Michael Curran, Rev. P. P. Lawler, Patrick Madden, J. T. McMahon, and William H. Sellwood. From this small beginning, this group of fifteen men, who at one time constituted the entire membership of the organization, it has arisen within the space of thirty-three years to an association that now numbers approximately three hundred thousand members.

From its original field of operation, *i. e.,* the city of New Haven, it is now, through sixteen hundred councils, pouring out its beneficences and Christian influence throughout the continental United States, the Dominion of Canada, Newfoundland, Cuba, Porto Rico, Mexico, the Canal Zone, and the far-off Philippine Islands.

In the fall of 1881 a local society known as "St. Joseph's Young Men of New Haven," and of which Father McGivney was chaplain, desired to join an association of national extent, and proposed to go over in a body to the Ancient Order of Foresters. The reverend chaplain advised that before any action in this direction be taken it would be well to consult the Bishop of the Diocese of Connecticut. Accordingly, the reverend gentleman volunteered to lay the matter before His Lordship Bishop McMahon. This was done, but the proposition did not meet with the Bishop's approval, and

the matter, so far as this association was concerned, was quietly and finally abandoned.

In presenting the request of the society above named, the subject of a national fraternal association for Catholic men was freely discussed with His Lordship, who expressed a fervent hope that such an organization would be effected and that it would succeed. The encouraging words of the gentle-hearted Bishop convinced Father McGivney in his strong belief of the necessity and urgency of establishing such a society among Catholic men.

He saw with his experienced eye the need and the large field to till in behalf of a strong alliance of effort and purpose among Catholic men. He took up the work with characteristic energy and earnestness. Fortunately, at this time his attention was called to the efforts of the Red Knights to effect a reorganization of their old association. The Red Knights was a local social and literary association of Catholic young men that had gained great popularity in and around New Haven from 1874 to 1880.

Father McGivney, in the early part of January, 1882, by appointment met a former Red Knight, and after an exchange of ideas upon the subject, a compact was made that the reverend gentleman and the men of his parish who had agreed to stand by him, and those of the Red Knights who desired perfecting an organization, should be brought together on common lines, with one end in view, and a meeting of all interested was arranged for at an early date.

On January 16, 1882, a meeting, the first one, was held in the rear room of the second floor, 157 Church street, New Haven, Connecticut. Those in attendance were Rev. M. J. McGivney, James T. Mullen, Daniel Colwell, John Tracy, Michael E. Tracy, William M. Geary, C. T. Driscoll, J. T. Kerrigan, James T. McMahon, and William H. Sellwood. Michael E. Tracy was called upon to preside. The subject of the establishment of a protective fraternal order was fully discussed, the success of other organizations pointed out, especially that of the Massachusetts Catholic Order of Foresters, the Catholic Benevolent Legion of New York, etc. It

developed during the conference that the Massachusetts society was the most attractive, and it was agreed that negotiations be at once entered into with the purpose of affiliating with that organization. Father McGivney consented to visit Boston to procure all possible information and instructions tending toward the introduction of that order in Connecticut, and to report the result of his efforts at a later date, to be determined upon following his return.

One week later the second meeting was held at the same place, 157 Church street, and it was encouraging to note that all who had attended the first meeting were on hand for the second. The meeting was called to order by James T. Mullen, and William M. Geary was chosen secretary *pro tem.* The first business transacted was a very comprehensive verbal report from Father McGivney, in which he said that a most cordial greeting was given him by the representatives of the Massachusetts Catholic Foresters, who pointed out to him the undoubted success of their organization and expressed a willingness to render all aid in their power, and all information permissible under the rules, but very politely and decidedly denied the Connecticut men affiliation with their own well-organized body. While this part of the reverend gentleman's report was somewhat disappointing, yet the gentlemen present were not disheartened, and a climax was reached when it was unanimously decided that a new, independent original organization be established. A committee on permanent organization was at once appointed, and consisted of Father McGivney, James T. Mullen, John T. Kerrigan, and J. T. McMahon. A lengthy discussion followed upon the adoption of a name for the new society. Temporarily it was called "The Connecticut Catholic Order of Foresters."

It was wisely voted to reach out into the fraternal field upon higher and broader lines than any then prevailing, and that an original organization be perfected, whose scope and action should not be confined or limited to any particular set of society ethics or rules or their written laws, but in the constructive work before them to avail themselves of the commendable features of the best, and thereupon build a broad and lasting foundation.

During the interval between the second meeting and the third, Father McGivney, James T. Mullen, J. T. Kerrigan, and others held frequent conferences with respect to the best method to pursue to create an interest throughout the State in the new organization, as well as to formulate a plan of insurance to be adopted. It was held that the insurance scheme must be agreed upon before an intelligent appeal could be made to the parishes. At the final conference it was decided that the per capita or pro rata plan of insurance be recommended. Father McGivney called the committee on permanent organization together. The committee decided that a meeting of all concerned should be held, and fixed February 2 as the date, and 157 Church street as the place. Father McGivney called the meeting to order, and James T. Mullen was chosen chairman and William M. Geary, secretary.

The main subject for consideration was the selection of a name for the organization, the importance of which is now clearly recognized by more than a quarter million of members, who are proud to wear it, and who regard the selection as happily appropriate and auspicious. In discussing this important matter, Father McGivney pointed out in a short address the necessity of a judicious selection, and offered as such "Sons of Columbus," indicating in the title the American Catholic character of the society. James T. Mullen followed the reverend father, and in a most forceful argument practically settled the matter and, to a large extent, the future of the organization. Mr. Mullen held that if the vote taken at a former meeting, when it was decided that they enter a greater and wider field than any of their predecessors, meant any definite departure from the ordinary organization, it was that they should make their society particularly attractive, and this could be effected by the adoption of a ritual or ceremonials, and he hoped that he had grasped the intent of the vote correctly, and that his view of the matter was shared in by the other members. If so, he would amend the suggestion of Father McGivney by substituting the word "Knights" for "Sons," and that the name be "Knights of Columbus."

REV. MICHAEL J. McGIVNEY

WHO, AT THE HEAD OF A COMMITTEE OF CATHOLIC LAYMEN, FOUNDED THE KNIGHTS OF COLUMBUS

The question of the adoption of a ceremonial was held to be of so much importance, demanding most serious consideration, that the selection of a name was by consent temporarily tabled.

Mr. Mullen called attention to the success obtained by non-Catholic organizations that had wisely adopted a ritual, and at the same time pointed out the short existence usually experienced by Catholic and non-Catholic societies where ceremonials were omitted; that an initiation well rendered, dignified and wholesome would appeal to the men sought, beyond any other scheme, and that he deemed a clean, educating ceremonial indispensable to success; that the same be based upon Catholic American subjects, of which there were an abundance to choose from, any one of which would merit success; that the theme should be along educational lines, with lessons of Catholic achievement, good for young and old alike; that the time and condition of affairs demanded an organization of this nature in behalf of Catholic young men, too many of whom, in the absence of a Catholic opportunity, were entering, and inducing others to enter, prohibited organizations; that the most effective remedy for this evil was an acceptable institution of their own creation, equally if not more attractive than the prohibited ones.

Mr. Mullen's ideas, so clearly and sincerely expressed, produced a profound impression, and were heartily appreciated and approved by all present, and it was voted that a ceremonial on the lines of Mr. Mullen's suggestions be adopted, provided that such would be acceptable to the authorities of the Church. Father McGivney said that he would bring the proposition before His Lordship Bishop McMahon at once, and on the following day wrote the Bishop asking an audience, which in due time was granted; and it is gratifying to note that the proposition was acceptable to the Bishop, provided that when the ceremonials were prepared they should be submitted to him.

The Knights of Columbus are deeply indebted to, and hold in grateful remembrance Bishop McMahon, for many favors and the friendly advice given and deep interest taken in the welfare of the Order, at all times, until God called him from this world's labors.

The ritual matter being conditionally settled, the meeting resumed consideration of the matter of a name for the new society, and it was unanimously voted that "Knights of Columbus" be adopted as the name.

The Knights of Columbus are the first fraternal insurance organization of a national character ever incorporated by the General Assembly of Connecticut, and by bringing about this they are, in a sense, makers of history, in founding an organization that in consequence of its exalted patriotism, the Christian spirit that pervades and directs its every important movement, its phenomenally successful career, has won a world-wide reputation for all that seeks to exalt and uplift humanity.

The institution is to-day without a rival in the fraternal field. Its membership is of the highest order of American manhood. They are now, as ever, faithful children of the Church, and as such stand for all that is best and safest in American citizenship. There are no socialists among them, no anarchists, no levelers, no modern Elijahs. It is an ideal organization in every sense of the word. The best men of the faith are its most enthusiastic workers. Its present field of operation covers America, Canada, Newfoundland, Mexico, Cuba, Porto Rico, and the Philippine Islands. Wherever in these countries a Catholic family may be located, wherever the truth is to be told, wherever justice is to be upheld, there the Society will be found hand in hand with the great infallible Teacher of mankind, guided in all its acts by the true spirit of faith and honor, its power for good unmeasured, rich in all that a true Catholic values above price. It is strong, courageous, loyal. Its record is spotless, its name respected, its work appreciated, and its future, with God's blessing, assured.

THE CATHOLIC BENEVOLENT LEGION

ONE-THIRD of a century ago a number of prominent Catholics, convinced of the need of an organization which should knit Catholic men in bonds of closer unity, after much informal discussion decided that the time was favorable for the establishment of such a society. A meeting was thereupon called in the city of Brooklyn, New York, on September 5, 1881, which resulted in the foundation of the Catholic Benevolent Legion.

The charter members were George R. Kuhn, John C. McGuire, John D. Carroll, John Rooney, Thomas Cassin, John D. Keiley, Patrick F. Keany, William G. Ross, David T. Leahy, and Robert Myhan. Bishop John Loughlin of Brooklyn became spiritual adviser of the Supreme Council, the body through which the legal incorporation was made, and which governed the entire organization. The object of the Legion was, as stated in its constitution, to unite fraternally, for social, benevolent and intellectual improvement, Catholic men between the ages of eighteen and fifty-five years at the time of admission. Life insurance not to exceed $3,000 was granted in various amounts to members, according to an optional classification, assessments for which were governed by the age of the member. The original figures of these assessments were increased in 1905 to meet the requirements of sounder insurance experience, as was the case with most of the other fraternal organizations of the country.

Since its foundation in 1881, it has paid out to the beneficiaries of 13,122 members who have died the enormous sum of $22,750,000, by means of which thousands of widows and orphans have been comforted, families kept together, children brought up and educated and tenderly cared for by the mother instead of being sent

to institutions, and old people have passed their declining days in peace.

The Catholic Benevolent Legion has members in twenty-six States, the District of Columbia, and Canada, and among them are some of the most distinguished men in the country. On its rolls may be found archbishops, bishops, hundreds of priests, judges of the highest courts of the States, lawyers, doctors, merchants, financiers, and men in all walks of life. The Legion is supremely Catholic. Every member is a comrade, whether he is a laborer or holds the highest position of honor in his State.

SAINT AUGUSTINE

FATHER OF THE WESTERN SCHOOLS AND CHAMPION OF THE FAITH

Augustine's theological position unrivalled—His birth—His father and mother—Unbridled impulses—An earnest student in the midst of youthful pleasures—Augustine's acquaintance with Greek literature—His alienation from Christianity—Engaged in philosophical studies—Conflict of higher and lower impulses—Embraces, and then abandons, Manichæism—Becomes teacher of rhetoric at Milan—St. Ambrose—Conversion of Augustine—Death of his mother—Augustine visits Rome—Forms a religious community in his native city—The monastic life—Augustine journeys to Hippo—Chosen presbyter—Made coadjutor to the bishop—Becomes sole bishop of the see—His ecclesiastical labors—Distinguished as an author—Defends the Catholic Church against the Manichæan heretics—His writings against the Donatists—Augustine vigorously maintains the validity of the Catholic Church—His greatness as a theologian—Divine grace—The Pelagian controversy—Augustine's great work, "The City of God"—His closing years full of sorrow—His death.

ST. AUGUSTINE (Aurelius Augustinus) is one of the four great Fathers of the Roman Catholic Church, and admittedly the greatest of the four.[1] The theological position and influence of Augustine may be said to be unrivalled. No single name has ever exercised such power over the Church, and no one mind ever made such an impression upon Christian thought.

Aurelius Augustinus was born at Tagaste (Tajelt), a town of Numidia, on November 13, 354 A.D. His father, Patricius, was a burgess of this town, and was still a pagan at the time of his son's birth. His mother, Monica, was not only a Christian, but a woman of the most elevated, tender, and devoted piety, whose patient prayerfulness for both her husband and son (at length crowned with success in both cases), and whose affectionate and beautiful enthusiasm, have passed into a touching type of

[1] The names of the four Fathers of the Church are Augustine, Ambrose, Jerome, and Gregory the Great.

womanly saintliness for all ages. She early instructed her son in the faith and love of Jesus Christ, and for a time her instruction seems to have impressed his youthful mind. Falling ill, he wished to be baptized; but when the danger was past, the rite was deferred, and notwithstanding all his mother's admonitions and prayers, he grew up without any profession of Christian piety, or any devotion to Christian principles. Inheriting from his father a vehement and sensual disposition, he early gave way to the unbridled impulses of passion, and while still a mere youth became the father of a son, whom he named Adeodatus, and to whom he was passionately attached.

In the midst of all his youthful pleasures Augustine was an earnest student. His father, observing the early development of his talents, formed the ambition of training him to the brilliant and lucrative career of a rhetorician, and he seems to have spared no expense to equip him for this career. The youth studied not only at his native town, but at Madaura and Carthage, and especially devoted himself to the Latin poets—many traces of his love for which are to be found in his writings. His acquaintance with Greek literature was much more limited, and, indeed, it has been doubted whether he could use, in the original, either the Hebrew or Greek Scriptures.[1] Apparently, he was in the habit of using translations of Plato ("Confessions," viii. 2), but, on the other hand, Greek words frequently occur in his writings correctly rendered and discriminated; and he speaks in one of his epistles to Marcellinus (LIX. tom. ii. 294), of referring to the Greek Psalter and finding, in reference to certain difficulties, that it agreed with the Vulgate. Clausen, who has particularly investigated the point, sums up the evidence to the effect that Augustine was "fairly instructed in Greek grammar, and a subtle distinguisher of words," but that beyond this his knowledge was insufficient for a thorough comprehension of Greek books, and especially for those in the Hellenistic dialect.

[1] "Augustinus extitit, ut alii, Ebrææ ac Græcæ linguæ ignarus." (Walch, Bibl. Patrist., p. 352.) "Imperitus non tantum Hebraicæ sed etiam Græcæ linguæ, ipsos fontes adire non potuit, sed solam fere translationem Latinam explicare conatus est." (Rosenmüller, Hist. Interpret., iii. 40.)

While a student at Carthage he was particularly attracted by the theatre, the spectacles at which were of unusual magnificence. To his enthusiastic and sensuous spirit they were irresistible, and the extent to which he seems to have yielded to the fascination is sufficient proof of his active alienation from Christianity at this period. The Church, as it has been said, " abhorred the pagan theatre. The idolatrous rites, the lascivious attitudes, the gladiatorial shows, which were its inseparable accompaniments, were equally opposed to the . . . piety and to the mercy of the Gospel." One of the most significant signs of a man having become a Christian was his habitual absence from the theatre. No one was more emphatic on this point afterward than Augustine himself; and as the result of his own experience, he seems to have doubted, apart from the gross immoralities of the pagan stage, whether the indulgence in fictitious joys and woes is a warrantable excitement (" Confessions," iii. 2).

Cicero's " Hortensius," which he read in his nineteenth year, first awakened in Augustine's mind the spirit of speculation. He engaged restlessly in philosophical studies, and passed from one phase of thought to another, unable to find satisfaction in any. Manichæism first enthralled him. Its doctrine of two principles, one of good and one of evil, seemed to answer to the wild confusion of his own heart, and the conflict of higher and lower impulses which raged within him. It seemed to solve the mysteries which perplexed him in his own experience and in the world. He became a member of the sect, and entered into the class of *auditors*. His ambition was to be received among the number of the *Elect*, and so get to the heart of what he believed to be their higher knowledge. But falling in with Faustus, a distinguished Manichæan bishop and disputant, and entering into discussion with him, he was greatly disappointed. The system lost its attraction for him; he gradually became disgusted and abandoned it. But before this he had left Carthage, shocked with the license of the students, and had betaken himself for a time to Rome in the pursuit of his profession. While there he accepted an invitation to proceed to Milan, where

the people were in search of a teacher of rhetoric. He travelled thither at the public expense, and was welcomed by friends who already seemed to have recognized his distinction ("Confessions," i. 16).

At Milan the conflict of his mind in search of truth still continued. He was now in his thirtieth year, and for eleven years he had been seeking for mental rest, unable to find it. "To-morrow," he said to himself, "I shall find it: it will appear manifestly, and I shall grasp it" ("Confessions," vi. 18). But it still eluded his grasp, and he sank back again into despondency. The way, however, was being prepared for his conversion. St. Ambrose was bishop of Milan, and, although he had a weak voice, was noted for his eloquence. Augustine was attracted by his reputation, and went to hear the famous preacher, in order, as he himself relates ("Confessions," v. 23), "to see whether his eloquence answered what was reported of it. I hung on his words attentively," he adds, "but of the matter I was but an unconcerned and contemptuous hearer." He confesses his delight so far: "The bishop's eloquence was more full of knowledge, yet in manner less pleasurable and soothing, than that of Faustus." He wished an opportunity of conversation with him, but this was not easily found. Ambrose had no leisure for philosophic discussion. He was accessible to all who sought him, but never for a moment free from study or the cares of duty. "Augustine used to enter, as all persons might, without being announced; but after staying for a while, afraid of interrupting him, he departed again." He continued, however, to hear Ambrose preach, and gradually the Gospel of divine truth and grace was received into his heart. First Plato and then St. Paul opened his mind to higher thoughts, and at length certain words of the latter were driven home with irresistible force to his conscience. He was busy with his friend Alypius in studying the Pauline epistles. His struggle of mind became intolerable—the thought of divine purity fighting in his heart with the love of the world and of the flesh. He burst into an incontrollable flood of tears and rushed out into his garden, flinging himself under a

fig-tree, that he might allow his tears to have full vent, and pour out his heart to God. Suddenly he seemed to hear a voice calling upon him to consult the divine oracle—"Take up and read! take up and read!" He left off weeping, rose up, and sought the volume where Alypius was sitting, and, opening it, read in silence the following passage: "Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfil the lusts thereof" (Rom. xiii. 13, 14). He adds, "I had neither desire nor need to read farther. As I finished the sentence, as though the light of peace had been poured into my heart, all the shadows of doubt dispersed. Thus hast Thou converted me to Thee, so as no longer to seek either for wife or other hope of the world, standing fast in that rule of faith in which Thou so many years before hadst revealed me to my mother" ("Confessions," viii. 30).

After his conversion, which is supposed to have occurred in the summer of 386, Augustine gave up his profession as a teacher of rhetoric, and retired to a friend's house in the country, in order to prepare himself for baptism. His religious opinions were still to some extent unformed, and even his habits by no means altogether such as his great change demanded. He mentions, for example, that during this time he broke himself off a habit of profane swearing, and in other ways sought to discipline his character and conduct for the reception of the sacred rite. He received baptism in Easter following, in his thirty-third year; and along with him his son Adeodatus and his friend Alypius were admitted to the Church. Monica, his mother, had rejoined him, and at length rejoiced in the fulfilment of her prayers. Dying before his return to his native country, her last hours were gladdened by his Christian sympathy. She implored him to lay her body anywhere, but, wherever he might be, to remember her "at the altar of the Lord," a devout duty which he invites others to share with him, so that her last request may, "through the prayers of many," receive a more abundant fulfilment.

Augustine went back to Rome for a short period and then

returned to his native city, where he took up his abode in retirement, forming, with some friends who joined him in devotion, a small religious community, which looked to him as its head. They had all things in common, as in the early Church, and fasting and prayer, Scripture reading and alms-giving, formed their regular occupations. Their mode of life was not formally monastic according to any special rule, but the experience of this time of seclusion was, no doubt, the basis of that monastic system which Augustine afterward sketched, and which derived from him its name. Solitary monasticism had sprung up in the Egyptian deserts before this. The life of St. Anthony, by Athanasius, had widely diffused the fervor for religious solitariness, and greatly touched Augustine at this period of his profession. It did not remain for him, therefore, to originate the monastic idea; but the association of monks in communities under a definite order and head received a special impulse both from St. Ambrose and his illustrious convert. As may be imagined, the fame of such a convert in such a position soon spread, and invitations to a more active ecclesiastical life came to him from many quarters. He shrank from the responsibility, but his destiny was not to be avoided. After three years spent in retirement, he took a journey to Hippo, to see a Christian friend, who desired to converse with him as to his design of quitting the world and devoting himself to a religious life. He was the less reluctant to make this journey, because, there being already a bishop at Hippo, he hoped to escape all solicitation. But although the Christian community there had a bishop, they wanted a presbyter; and Augustine being present at the meeting called to choose a presbyter, the people unanimously chose him. He burst into tears, and would fain have escaped; but the Church could not spare his services. He was ordained to the presbyterate, and a few years afterward he was made coadjutor to the bishop, and finally became sole bishop of the see.

Henceforth Augustine's life is filled up with his ecclesiastical labors, and is more marked by the series of his numerous writings and the great controversies in which they had engaged him than by

anything else. Already he had distinguished himself as an author. He had written several philosophical treatises; he had combated the scepticism of the New Academy ("Contra Academicos libri tres," 386 A.D.); he had treated of the "Blessed Life" ("De Vita Beata," 386) and of the "Immortality of the Soul" ("De Immortalitate Animæ," 387); he had defended the Church against the Manichæans, whose doctrines he had formerly professed. "When I was at Rome," he says ("Retractations," i. 7), "after my baptism, and could not hear in silence the vaunting of the Manichæans over true Christians, to whom they are not to be compared, I wrote two books, one on 'The Morals of the Catholic Church,' and the other on 'The Morals of the Manichæans.'" These books were written in the year 388, about two years after his conversion. Later, in 395, and again in 400, he pursued the controversy with the Manichæans, making an elaborate reply, in the latter year, to his old associate and friend Faustus. The reply was provoked by an attack made by Faustus on the Catholic faith, which the brethren invited Augustine to answer. This he did characteristically and energetically by giving in succession "the opinions of Faustus, as if stated by himself," and his own in response. It was natural that the Manichæan heresy, which had so long enslaved his own mind, should have first exercised Augustine's great powers as a theological thinker and disputant. He was able from his own experience to give force to his arguments for the unity of creation and of spiritual life, and to strengthen the mind of the Church in its last struggle with that dualistic spirit which had animated and moulded in succession so many forms of thought at variance with Christianity.

But the time was one of almost universal ecclesiastical and intellectual excitement; and so powerful a mental activity as his was naturally drawn forth in all directions. Following his writings against the Manichæans come those against the Donatists. This controversy was one which strongly interested him, involving as it did the whole question of the constitution of the Church and the idea of Catholic order, to which the circumstances of the age gave

special prominence. The Donatist schism sprang out of the Diocletian persecutions in the beginning of the century. A party in the Church of Carthage, fired with fanatical zeal on behalf of those who had distinguished themselves by resistance to the imperial mandates and courted martyrdom, resented deeply the appointment of a bishop of moderate opinions. They set up, in consequence, a bishop of their own, of the name of Majorinus, succeeded in 315 by Donatus. The party made great pretensions to purity of discipline, and increased in numbers notwithstanding a decision given against them both by the Pope and by the Emperor Constantine, to whom they personally appealed. Augustine was strongly moved by the lawlessness of the party, and launched forth a series of writings against them, the most important of which survive, though some are lost. Among these are "Seven Books on Baptism," and a lengthened answer, in three books, to Petilian, Bishop of Cirta, who was the most eminent theologian among the Donatist divines. At a somewhat later period, about 417, Augustine wrote a treatise concerning the correction of the Donatists ("De Correctione Donatistarum"), "for the sake of those," he says in his "Retractations," ii. c. 48, "who were not willing that the Donatists should be subjected to the correction of the imperial laws." In these writings, Augustine vigorously maintained the validity of the Catholic Church.

The third controversy in which Augustine engaged was the most important, and the most intimately associated with his distinctive greatness as a theologian. As may be supposed from the conflicts through which he had passed, the Bishop of Hippo was intensely interested in what may be called the anthropological aspects of the great Christian idea of redemption. He had himself been brought out of darkness into "marvellous light," only by entering into the depths of his own soul, and finding, after many struggles, that there was no power but divine grace, as revealed in the life and death of the Son of God, which could bring rest to human weariness, or pardon and peace for human guilt. He had found human nature in his own case too weak and sinful to find any

good for itself. In God alone he had found good. This deep sense of human sinfulness colored all his theology, and gave to it at once its depth and its profound and sympathetic adaptation to all who feel the reality of sin. When the expression "Augustinianism" is used, it points especially to those opinions of the great teacher which were evoked in the Pelagian controversy, to which he devoted the most mature and powerful period of his life. His opponents in this controversy were Pelagius, from whom it derives its name, and Cœlestius and Julianus, pupils of the former. Pelagius was a British monk. Augustine calls him Briton, and St. Jerome points to his Scottish descent—in such terms, however, as to leave it uncertain whether he was a native of Scotland or Ireland (*habet progeniem Scotiæ gentis de Britannorum vicinia*). He was a man of blameless character, devoted to the reformation of society, full of enthusiasm, and that confidence in the natural impulses of humanity which often accompanies philanthropic enthusiasm. Travelling to Rome about the beginning of the fifth century, he took up his abode for a time there, and soon made himself conspicuous by his activity and opinions. His pupil Cœlestius carried out the views of his master, and was at length arraigned before the Bishop of Carthage for the following, among other heretical opinions: (1) That Adam's sin was purely personal and affected none but himself. (2) That each man, consequently, is born with powers as incorrupt as those of Adam, and only falls into sin under the force of temptation and evil example. (3) That children who die in infancy, being untainted by sin, are saved without baptism. Views such as these were obviously in conflict with the whole course of Augustine's experience, as well as with his interpretation of the Catholic doctrine of the Church. And when his attention was drawn to them by the trial and excommunication of Cœlestius, he undertook their refutation, first of all, in three books on "Forgiveness of Sins and Baptism," addressed to his friend Marcellinus, in which he vindicated the necessity of the baptism of infants because of original sin and the grace of God by which we are justified ("Retractations," ii. c. 23). This was in 412. In the same year he

addressed a further treatise to the same person, "My beloved son Marcellinus," on "The Spirit and the Letter." Three years later, he composed two further treatises on "Nature and Grace" and the "Relation of the Human to the Divine Righteousness." The controversy was continued, during many years, in no fewer than fifteen treatises. Upon no subject did Augustine bestow more of his intellectual strength, and in relation to no other have his views so deeply and permanently affected the course of Christian thought.

In addition to these controversial writings, which mark the great epochs of Augustine's life and ecclesiastical activity after his settlement as bishop at Hippo, he was the author of other works, some of them better known and even more important. His great work, the most elaborate, and in some respects the most significant, that came from his pen, is "The City of God." It is designed as a great apologetic treatise in vindication of Christianity and the Catholic Church—the latter conceived as rising in the form of a new civic order on the crumbling ruins of the Roman Empire. This work and his "Confessions" are, probably, those by which he is best known, the one as the highest expression of his thought, and the other as the best monument of his living piety and Christian experience. "The City of God" was begun in 413, and continued to be issued in its several portions for a period of thirteen years, or till 426. The "Confessions" were written shortly after he became a bishop, about 397, and give a vivid sketch of his early career. To the devout utterances and aspirations of a great soul they add the charm of personal disclosure, and have never ceased to excite admiration in all spirits of kindred piety. His systematic treatise on "The Trinity," which extends to fifteen books, and occupied him for nearly thirty years, must not be passed over. "I began," he says ("Retractations," ii. 15), "as a very young man, and have published in my old age some books concerning the Trinity." This important dogmatic work, unlike most of his dogmatic writings, was not provoked by any special controversial emergency, but grew up silently during this long period in the author's mind.

SAINT AUGUSTINE

FATHER OF THE WESTERN SCHOOLS

This has given it something more of completeness and organic arrangement than is usual with him.

The exegetical writings of Augustine—his lengthened "Commentary on St. John" and on the "Sermon on the Mount," etc.—and his "Letters" remain to be mentioned. The former have a value from his insight into the deeper spiritual meanings of Scripture; the latter are full of interest in reference to many points in the ecclesiastical history of the time, and his relation to contemporary theologians like St. Jerome.

The closing years of the great bishop were full of sorrow. The Vandals, who had been gradually enclosing the Roman Empire, appeared before the gates of Hippo, and laid siege to it. Augustine was ill with his last illness, and could only pray for his fellow-citizens. He passed away, during the progress of the siege, on August 28, 430, at the age of seventy-five, and was spared the indignity of seeing the city in the hands of the enemy.

The character of Augustine, both as a man and a theologian, has been briefly indicated. None can deny the greatness of Augustine's soul—his enthusiasm, his unceasing search after truth, his affectionateness, his ardor, his self-devotion; nor can any one hesitate to acknowledge the depth of his spiritual convictions, and the strength, solidity, and penetration with which he handled the most difficult questions, and wrought all the elements of his experience and of his profound Scriptural knowledge into a great system of Christian thought.

The best complete edition of Augustine's writings is that of the Benedictines, in eleven folio volumes, published at Paris, 1679–1800, and reprinted in 1836–38, in twenty-two half-volumes.

FAITH AND REASON [1]

Faith not incompatible with, but helpful to, Reason—Definition of Faith—Difference between human and divine Faith—Testimony of Cardinal Newman—Of St. Thomas Aquinas—Of Cardinal Franzelin—Of St. Augustine—Of St. Paul—Moral faltering—Faith the first of all the virtues—Necessity of authority—Testimony of Mr. Gladstone—Mysteries of science—Testimony of Moignô—Of Leibnitz—Of Jules Simon—Of Bayle—Faith and infidelity—Proper attitude of man toward God—Faith as guide in religion—Admonitions and teachings of Faith—The old and the new dispensation—The Church's commission from Jesus of Nazareth—Teaching of the apostles—No middle ground between Catholicity and infidelity—Testimony of Cardinal Newman and of Dr. Brownson—The Catholic Church the only true guide.

THE subject of my address at the present time is, "Faith and Reason; or, the Reasonableness of Believing in Revelation." And if you ask me why, among the many burning questions of the hour, I have selected this particular topic for discussion before you, in whom Faith and Reason have never, as yet, quarrelled, my answer is this: I have been led to make choice of this theme not so much from a sense that of all others it is the most suited to yourselves, as in the hope that through you it may be helpful to others who are groping through the mists of doubt for the light of Faith. It seems to me that while the Rationalists are making it their business to try to persuade their fellows not only that Faith is contrary to reason, but that it leads to mental slavery, it becomes a sacred duty for Christians to point out to their fellow-countrymen that not only is Faith not incompatible with reason, but, on the contrary, most helpful to it, and especially conducive to mental freedom.

With your kind permission, then, we will see whether we cannot carry out the bidding of the apostle, and justify what he terms

[1] Address delivered by the Rev. Bernard Vaughan, S.J. See also Volume I, pages 337–343.

" our reasonable service " by a well-reasoned account of that Faith in which it is our privilege to live, for which it was the glory of our martyrs to die.

At the outset, the first thing we have to do is to determine what we mean by Faith. By Faith, then, I mean believing on the authority of another; that is to say, believing some proposition uttered by a witness upon whose knowledge and veracity it is safe to rely.

If the witness to whose word the assent is given be invested with nothing more than human authority, then Faith also will not rise above human or natural Faith. Whereas, if the witness to whose word adherence is given be clothed with divine authority, then Faith also will be supernatural and divine. And let us observe that—the formal motive of Faith in either case being not the evidence of the proposition enunciated, but the authority of the witness who propounds it—it follows that the character of the assent given will in each case be determined, not by the evident truth of the proposition in itself, but by the authority attached to the character of the witness. If the witness be merely human, the assent will in most cases be conditional and revocable; if divine, it will be always absolute and irrevocable.

Respecting the difference between human and divine Faith, hear what Cardinal Newman says: " Divine Faith," writes his Eminence, " is assenting to a doctrine as true because God says it is true, who cannot lie. And further than this: since God says it is true, not with his own voice, but by the voice of his messengers, it is assenting to what man says, not simply viewed as a man, but to what he is commissioned to declare as a messenger, prophet, or ambassador from God. In the ordinary course of this world, we account things true, either because we see them, or because we can perceive that they follow and are deducible from what we do see; that is, we gain truth by sight or by Reason, not by Faith. You will say, indeed, that we accept a number of things which we cannot prove or see on the word of others. Certainly; but then we accept what they say, only as the word of man; and we have

not commonly that absolute and unreserved confidence in them which nothing can shake.

"We know that man is open to mistake, and we are always glad to find some confirmation of what he says, from other quarters, in any important matter; or we receive his information with negligence and unconcern, as something of little consequence, as a matter of opinion, or, if we act upon it, it is as a matter of prudence, thinking it best and safest to do so. We take his word for what it is worth, and we use it either according to our necessity or its probability. We keep the decision in our own hands, and reserve to ourselves the right of reopening the question whenever we please.

"This is very different from Divine Faith; he who believes that God is true, and that this is his word which he has committed to man, has no doubt at all. He is as certain that the doctrine taught is true as that God is true; and he is certain because God is true, because God has spoken, not because he sees its truth, or can prove its truth. That is, Faith has two peculiarities: it is most certain, decided, positive, and immovable in its assent, not because it sees with eye, or sees with reason, but because it receives the tidings from one that comes from God."

From what you have now heard, you will easily understand why it is that the assent given upon the sole authority of man to unrevealed truth is not usually absolute and final; and why, on the other hand, it is that the assent given upon the authority of God, using man as his ambassador, is absolute and irrevocable. Man is liable to deceive and be deceived; not so God.

And here, at this stage of our inquiry into the reasonableness of Faith, it may not be uninteresting to be reminded of the process by which the mind of man arrives at an act of Faith. Take, for instance, a convert to the Catholic Church. By what process does he come to believe that this is the Church set up by God, and is the only one that can give salvation to his soul? Well, I suppose he will start by examining the Church's credentials; he weighs what are called the "motives of credibility."

But supposing that, having investigated the Church's claims,

he becomes satisfied that she, and she alone, is the true Church, what is it that then prevails upon him to join her communion? What persuades him to act on his conviction, and to say, "Credo" ("I believe")? Certainly not the bare fact that the arguments in her favor are cogent and convincing; for, did he so will it, he might quarrel with the conclusion, or suspend his judgment, or invite difficulties, or entertain doubts, or complain that, clear though their proofs are, they are not clearer still.

The question, then, I want to have answered is this: What superhuman power is it that then comes to his rescue, when, after having met with many obstacles on the way, he finds himself standing before the gates of the Temple of Faith, halting between conviction and persuasion? What is the name of that magic power which seems to take him by the hand, and to enable him, with the word upon his lips, "Credo" ("I *do* believe"), to cross the threshold and to enter the Church?

I will tell you the name of the magic power which comes to his assistance and enables him to believe. It is the grace of God. "To believe," says St. Thomas, the Angel of the Schools,[1] "is an act of the understanding adhering to divine truth by command of the will, which is moved by the grace of God."

With this explanation before us, it is clear that God as well as man takes part in every act of Faith; and that Faith is not the natural outcome of a mere process of reasoning, but the supernatural result of man's coöperation with the grace of God. Consequently, before the neophyte can bring his mind to elicit an act of Faith—say in the Catholic Church—something over and above the mere conviction of the Church's royal descent and imperial power is needed for the mind. It must be enlightened by grace; and then the will, informed and fortified by grace, must exert its ruling power over man, and command the understanding to give its assent and to swear eternal fealty to the truth revealed.

"In order that an act of Faith be duly elicited," says Cardinal Franzelin, "it is absolutely necessary that divine grace should en-

[1] St. Thomas Aquinas.

lighten the understanding and excite and strengthen the will." This, then, we must carefully bear in mind, that the understanding, enlightened by grace, can then only elicit an act of Faith when it is positively moved to do so by the will under the influence of grace. Accordingly, the moral cause of every act of Faith is the will; and hence St. Augustine[1] says: *Fides consistit in credentium voluntate* (Faith depends upon the will of those who believe). In other words, Faith is in the understanding as its immediate subject and eliciting principle, but in the will as its moral as well as its efficient cause. The merit of Faith consists in firmly but freely accepting, in obedience to God's word, what we cannot ourselves conclusively prove.

If, then, I am asked how it comes to pass that one man finds it quite easy to believe, and another quite impossible, I reply by asking: "How does it happen that one man feels it easy, and another difficult, to obey?" The cause of the difficulty or impossibility is to be traced in both instances to man's will. In neither case can God command what is impossible; in either case—in believing as in obeying—the difficulty can be overcome by willing and by praying for the necessary grace. Of course, without God's assisting grace, nothing in the supernatural order can be achieved by us.

We have it from his own gracious lips: "Without me, you can do nothing"; but, given that divine help and strength, what is there a man cannot do? Do not imagine that the expression, "I can do all things in him that strengthens me," has been monopolized by St. Paul. It is the right of every man, no matter what his native weakness, to reproduce it, and with equal certainty of its being true in his individual case. Observe: I do not pretend to say that there are no intellectual difficulties in believing or in obeying; presently we shall see there are plenty. It would be strange, indeed, if there were none such in a communion which claims the submission of man to a teaching that embraces all spiritual and moral truth. But these difficulties do not commonly

[1] See "Augustine, Father of the Western Schools," page 541.

avail with such as have a real desire to know the truth and to obey God's laws, and who have honestly and faithfully weighed the notes and evidences of the Church.

The difficulties which rise up before minds of this sort, and which to them appear impossible to overcome, are in reality *moral* difficulties which have their root in a disordered will; at least, in a will which, whatever its other excellences, is lacking in that confiding, clinging, childlike docility to the word of God which is the very condition of the grant of the gift of Faith. Never had the world so much need as now of studying the full import of the words: "Unless you become as little children, you shall not enter into the kingdom of God." Yes: let us be men with men, but with our Father, God, we must ever be as children, ready to listen, to learn, to believe, and to obey.

These words will, I fear, give pain to some of my friends who are as yet outside the Church; for among them are those who are persuaded that their one wish in life is to do God's will. Like St. Peter, they protest that they are ready to lay down their very lives for him. Yet wait a little. When, like Peter's, this confident assertion is put to the test, when God points out to them, in some moment of prayer, what they must suffer for his name's sake if they would receive that grandest gift out of heaven—the gift of Faith—are they not wont to grow sad, to be heavy, and to fear? Does there not rise almost unbidden to their lips the prayer: "If it be possible, let this chalice pass from me? I cannot drink it; it is too full, too bitter. The sacrifice asked of me is too costly; I cannot ignore the past; I cannot break with my surroundings; I cannot begin my life again! I am too poor, or too weak, or too busy, or too old. If I were alone in the world—ah! then I could drink the chalice to the dregs; but there is my wife, there are my children. O, if it be possible, let it all pass from me! O send me thy angel of comfort to strengthen me with thy grace, to breathe into my soul thy love, and let all things be as they were before!"

Fatal mistake, for men to lay down the conditions upon which

they will serve God! O miserable delusion of men to fancy they are pleasing him, where they are only pleasing themselves! Alas for the cowardice of the human heart, which entices away the will from struggling with the flesh in prayer, after the pattern of Gethsemane, till the blessed words, "Not my will, but thine, be done," leap from the heart to the lips, and resignation, peace, joy, and strength enter in and take possession of the soul!

It was because Peter did not struggle in prayer with temptation that he came, in spite of his protestations, to deny his Master, for whom he had protested he was ready to die; and it is to be feared that there are many men and women in this country to-day who, in spite of their natural fondness for our Lord's character, beauty, and holiness, may never come to acknowledge him, just as Peter came to deny him, unless they continue in prayer to struggle for light, not only to know him, but to know his law, his personal will; and for grace not only to love him, but to love and obey his Church.

Yes, "the spirit indeed is willing, but the flesh is weak"; and it is the flesh, and not the reason—the things of the flesh, and not the things of the spirit—which are detaining them where they are—in the outer darkness, where the light of Faith is neither seen nor understood. "Watch," then, "and pray, lest ye enter into temptation."

Listen to what St. Augustine has to say upon this point. In his "Confessions," he tells us that it was not his reason that kept him back from joining the Catholic Church, but his will that would not struggle with temptation, nor implore the grace and courage he needed from God.

"Nor had I any excuse, such as I had formerly pretended to when I delayed to forsake the world to serve thee, as not having yet certainly discovered the truth: for now I was indeed certain of the truth, and yet my will was still fettered, and refused to fight under thy banner: being as much afraid of being disengaged from all impediments as I ought to have feared being entangled in them. The burden of the world, as is the case in sleep, pleasingly kept me down; and the thoughts that prompted me to arise to thee

were but like the struggling of such as would awake, yet are still overcome with drowsiness and fall back into their former slumber.

"And as there is no man who would always sleep, but every one's sound judgment chooses to be awake, yet oftentimes he delays to shake off sleep, while the weight of indolence benumbs his limbs, and he prefers to entertain it, though his Reason tells him it is wrong, it being now high time to get up. So it was with me. For I was convinced that it was better for me to give myself up to thy love than to yield to my own desires: but though I was pleasurably convinced by the one, I was still strongly affected and captivated by the other; I had nothing now to answer to thee, when thou didst say to me: 'Awake, thou that sleepest, and arise from the dead, and Christ will enlighten thee.' And when on every side thou showedst me that thou didst speak the truth, I had nothing at all to reply, being now convinced by the truth, except some lazy, indolent, and drowsy words, 'Presently,' 'By and by,' 'Stay a little'; but that 'presently' did not come presently, and this 'stay a little' ran out to a long time.

"In vain did I delight in thy law according to my inward man, while another law in my members resisted that law of my mind, and led me captive to the law of sin which was in my members. For the law of sin is the force of habit, with which the mind is dragged along and held against its will, yet by its deserving, because it willingly fell into it. Who, then, should deliver me, wretched man that I was, from the body of that death, but thy grace, through Jesus Christ our Lord?"

In this passage, St. Augustine professes to give the true account of what it was that kept him from following the example of his newly converted friend Victorinus, and being, like him, admitted into the Catholic Church. Would that others could have the courage to look into themselves, and recognize the true reason which holds them where they are! Observe: "God commands nothing that is impossible."

I must repeat it: the will is at the root of their obstacles to Faith. Surely, "he who runs may read" the truth, that there can-

not really be opposition between truth and truth, though they be truths belonging to orders so different from each other as the natural and supernatural. No: as we shall presently see more clearly still, it is not the opposition between Faith and Reason that is the cause of the unbelief, but the opposition between grace and will. In other words, which I now repeat, men do not believe for the same reason that they do not obey. And they do not obey because they have not the wish, or rather the will, to obey. Their will is languid or indolent, or indifferent, insincere, or inordinate. *Vult et non vult piger* ("The slothful man willeth and willeth not").

Consequently, my advice to one who, having become convinced of the claims of the Catholic Church, cannot see his way to submitting to them and entering, would be much the same as yours would be to a friend who should say to you that he could not keep some commandment of the moral law. Your advice, I imagine, would be this. You would say: You *must* keep the commandment; there is no way out of it. And if you say you cannot, you must remember that obedience is the consequence of the will to obey. Your will is weak—pray for grace—pray humbly, pray earnestly, pray constantly, and you will one day make the wonderful discovery that what seemed impossible so long as God's grace was wanting, is now made easy by the assistance of that grace.

In like manner should I speak to him who argued about the impossibility of submitting to Faith. I should say: But you must submit to it; it is a commandment pressing quite as close upon you as those of the Decalogue. Do you not know that Faith is the consequence of the will to believe? It is your will that is at fault. You must pray humbly, earnestly, constantly for the grace to will to believe; and if you continue to do so, sooner or later you will be delightedly surprised to find that not only you wish to believe, but that you do in fact believe. Note well: "The just man lives by Faith."

This, then, ever bear in mind, that Faith is not a matter of strict mathematical demonstration, but a supernatural virtue by

which we unhesitatingly accept whatever God has revealed, because he has revealed it who cannot err. It is a virtue, because there is merit in believing; it is a supernatural virtue, and consequently the free gift of God; and it is a theological virtue, because its immediate object is God, and its formal motive a divine perfection, the infinite veracity of God. If Faith made demands upon the intellect only, if it were the result of a mere process of reasoning, there would be no more merit in accepting the truths of revelation than there is in arriving at the conclusion of a proposition in Euclid.

No man considers he is doing anything meritorious in assenting to a demonstrated proposition; but in assenting to an evidently credible proposition of Faith there is merit, because it is a test of the moral character of a man's whole being, as well as the make and temper of his mental capacity. The reason why our Lord makes so much of Faith is precisely this: because it is the unerring test of our good will and docility. For the same reason, St. Paul in his Epistles writes at such length about the necessity of Faith, because, as it is the first of virtues, so it is the parent of them all. "*Nulla est vera virtus*," writes St. Thomas, "*sine fide*"—there is no true virtue without faith. "Without faith it is impossible to please God." "It is the substance of things hoped for, and the argument of things that appear not."

And now, having told you what Faith is, and how men come to believe, we will let our adversaries speak, and tell how it is (so they say) they do not come to believe.

They say, then, they cannot believe in the truths of revelation, because to believe, on the word of another, what we cannot ourselves prove, is to put reason in fetters—it is mental slavery. This objection against Faith, which in one form or another is so often made to do duty against Catholic doctrine, may sound plausible at first, but I undertake to show that it is very shallow, and as cowardly as it is unfair.

In the first place, ought not a moment's reflection to suggest to our adversaries this question: If it is so very unreasonable to submit to the word of authority, how comes it that hundreds of

millions of our fellow-beings, quite as intellectually gifted as we are, and quite as devoted to truth and liberty, find no such opposition between Faith and Reason as we fancy we have discovered? Surely those Rationalists who pride themselves on their unbelief can scarcely delude themselves into imagining that they have the monopoly of Reason and freedom.

They can hardly venture to persuade themselves that their forefathers, who formed their language, framed their laws, founded their universities, faced their enemies, and fought their battles, were of so mean an intellectual make that for more than a thousand years they bowed before the tyrannical rule of Faith, and meekly submitted to have its fetters placed upon their Reason.

Do not tell me that lovers of freedom, such as they who wrested from a despotic king the Magna Charta, that great charter of our liberties, who established trial by jury, who created our representative system, who were up and ready at Poitiers, Harfleur, Crécy, and Agincourt to defend our real or imagined rights, were made of such poor stuff that they were ready, on the offer of a bribe, to barter away freedom for slavery!

To those intellectual giants who have made the stupendous discovery that submission to authority in matters of religion is the annihilation of Reason and the destruction of freedom, I should like to put one question. I would fain ask them how, if this be so, do they save their own Reason and freedom from meeting with a similar fate? For I charge them, one and all, with doing themselves precisely what they condemn so scornfully in others. From the cradle to the grave, are they not being anxiously guided throughout their secular life by the leading-strings of authority?

I put it to them. When they were yet children, was it not on the authority of their mother's word that they believed some things were good for them and others would do them harm; that one line of conduct was right and another wrong? And when they grew to be of an age to leave the nursery and go to school, was it not still on the word of authority that they learned there was a right and a wrong way of parsing their sentences or construing the author

set before them? Was it not to the authority of their teacher that they looked for the truth of all the multitude of miscellaneous facts which came before them in the course of their studies? And did they innovate upon this time-honored practice when from school they passed on to the university?

Nay, I will ask them further: Does the period in life *ever* arrive when they can afford to fling away the crutches lent them by authority, and walk by their own strength? When they are sick, is it their practice to dictate to the physician in attendance upon them the line of treatment he must prescribe in their case; or do they leave themselves to be guided by his authority? If they find themselves entangled in a lawsuit, do they quarrel with their solicitor because they cannot understand all the intricacies of the law; or do they submit to be ruled by his judgment?

Such instances might be multiplied; but surely these are enough to make it clear that if Catholics are to be condemned as nothing better than slaves because they elect to be guided in their spiritual life by authority, then worldly men are under the same condemnation for submitting to be led by authority in their secular lives.

They may traverse the assertion, and deny that they are so led. Let me, then, quote in support of the charge what Mr. Gladstone has to say upon this point. He says: "The fact to which we ought all to be alive, but for the most part are not, is that the whole human family, and the best and the highest races of it, and the best and highest minds of those races, are to a great extent upon the crutches which authority has lent them."

If, then, the majority of the human race—the working class, the middle class, as well as the professional class—are so hard pressed in the race of life that they must be satisfied with book-knowledge in place of source-knowledge, and with what accredited authorities say or write, or are reported to say or write, upon special subjects, if they would have knowledge of these matters, surely it is nothing less than mockery to tell these same men that they are slaves if, in the more difficult subject of religion, they accept

any point of doctrine which they have not themselves proved by processes of conclusive reasoning. "Inquiry is a way to Truth, and Authority is a way to Truth—identical in aim, diverse in means."

What say our objectors to this? They say: "Ah, but your religion is involved in mystery; and with mystery, as men of light and leading, we refuse to have anything to do." Faith, then, it seems, must be thrust aside and sent to the wall because it involves mystery. If so, upon what plea, I ask, do they retain the sciences in their service? For by scientific men I am told that, as religion without mystery is absurd, so science without mystery is unknown. And, as a matter of fact, can those paragons of learning who are so sweeping in their condemnation of men of Faith, tell me what they themselves are able to know about the ultimate component parts of matter? Or can they give me any reliable information about the origin, nature, or cause, say of gravitation, magnetism, or electricity? Or have they as yet unravelled that mysterious something we call life? Or can they explain why it is that a human being unconsciously inhales and exhales breath twenty-three thousand times a day, or why the heart goes on beating, and never breaks down like other engines, for a whole lifetime? Or why there are more than eight hundred millions of air-cells in a pair of lungs? Or why some of the plants called fungi are so small that two hundred millions of them, set side by side, would not cover one square inch of ground; and yet that each of them possesses an inherent vitality which, under favorable circumstances, will burst into life and reproduce the parent plant?

To these questions the leaders of modern thought and science can give no answer. What, then, are achievements of science, and whither has the march of time brought them? What have you gained by all your toil in the laboratory, dissecting-room, and observatory, with your telescopes, microscopes, spectroscopes, test-tubes and scalpels? In the words of Moignô, I will answer for you: "*La multiplication des inconnues et des mystères.*" You have but added to the catalogue of mysteries which surround you.

For our forefathers, the material world was a quadruple mystery made up of four elements—earth, water, air, fire. For us, it is a mystery involving not four, but sixty-four other mysteries; a mystery changing what was the simple mystery of water into the complex mystery of hydrogen and oxygen, converting what was known as air into the mysteries of nitrogen, oxygen, carbonic acid, ammonia, carburetted and sulphuretted hydrogen, hydrochloric acid, carbonic oxid, sulphurous and sulphuric acid, nitric acid, and most probably iodine. With an array of mysteries such as these facing the rationalist, what possible right has he to inveigh against the mysteries of religion? Would it not be more candid, more generous, in him to acknowledge, with Leibnitz: "What is contrary to mysteries in us is not reason or natural light: it is corruption, it is error, it is prejudice, it is darkness."

"In science," wrote Jules Simon, "as often as we make a step forward, we find an abyss; it is only weak minds that believe they can explain all and understand all."

"My life," said Bayle, "is passed at the bottom of an abyss, in the midst of mysteries."

And is it not from the lips of a scientific man that has been forced the declaration that "from the region of disorderly mystery, which is the domain of ignorance, another vast province has been added to science, the region of orderly mystery"? "Time," "Space," "Causation," "Matter," "Spirit," "Light," "Sound," "Ether"—behold here some samples of your orderly mysteries!

There is an axiom of the schools which says: *Qui nimium probat, nihil probat* ("He who proves too much, proves nothing"). I recommend our adversaries to emblazon this motto upon the walls of their lecture-halls; it might serve to remind them to proceed cautiously in their assertions against the reasonableness of Faith. Perhaps it might even suggest to them the propriety of consulting some authority—say, St. Thomas of Aquin—as to what men of Faith have to say for themselves about the truths they hold so tenaciously. Our scientists might then find that St. Thomas has this to say in the first instance, that infidelity as well as Faith is

in the understanding as its immediate subject, but in the will as its first mover; that it is the contemptuousness of the will which causes the dissent of the understanding, and that in this dissent it is that infidelity essentially consists.

Hence the cause of infidelity is in the will, although infidelity itself is in the understanding. Infidelity, having its cause in the will, is, like Faith, a free act. Therefore, it is imputable. Faith is a virtue, and infidelity a vice. Yes; unbelief now, as always, is the outcome of some vice of character. But we must remember that vice is not always gross. It may be very subtle and refined in its character, and be allied with many most estimable natural virtues. The vice from which unbelief issues is always pride—intellectual pride—and this vice is the fatal barrier which hinders Faith from making its way in the soul. "Pride is the beginning of all sin"; and "the beginning of the pride of man is to fall off from God"—that is, apostasy.

The proper attitude of man toward God is that of intense humility. It is not for him to lay down conditions to God, without the fulfilment of which he will not submit himself to divine teaching. He ought, on the contrary, even if God to him is as yet only a hypothetical God, to be ever saying in his heart: "O God, I accept thy conditions; only make thyself known to me by such evidences as in thy estimation are sufficient, and dispose my mind and heart to rest upon them with satisfaction and contentment. *Domine quid vis me facere?* ("Lord, what wilt thou have me do?") *Domine ut videam* ("Lord, that I may see"). When this disposition is joined with equally intense earnestness to know the Truth, then the light of Faith, sooner or later, will shed abroad its beams within his soul, and become "a lamp to his feet and light to his paths."

I think we may now say that we have satisfied our own minds, at least, that in taking the authority of Faith for our guide in religion, we are no more putting fetters on our Reason than the rest of men, who claim to be mentally free; that in acting as we do, we are not out of joint, but in harmony, with all around us.

In a word, if we believe in a personal God at all, we are fully justified in concluding that as he has provided us, upon our entrance into this world, with masters to teach and guide us through the days of our infancy and youth, with physicians to treat and heal us when sick, with lawyers to advise and help us when perplexed, with scientists to instruct and warn us when inquisitive, so, too, that he has provided, no less, for the wants of our souls.

We are justified in concluding that he has made ready for us teachers to guide us through the days of our spiritual life, physicians to cure us of our spiritual sickness, moralists to solve our difficulties and doubts, directors to guide us on the narrow way to life, and to allay our scruples and our fears. Men who neglect the authoritative voice of their teachers, who give no heed to the advice of their physicians, who are deaf to the warnings of science, come in the end to fill our hospitals, crowd our jails, or they sicken and die prematurely from one disease or another, to which they might have been strangers had they been less headstrong, less self-willed, more prudent and docile.

In like manner, men who neglect the warnings of religion, who despise the admonitions and teachings of Faith, come at last to fall a prey to sicknesses for which there is no cure, and to fill a prison from which there is no egress; they sicken and die from the effects of a moral disease to which they, too, might have been strangers had they been less proud and self-willed, and more humble and docile. The fault is their own. "You will not come to me," said our Lord to the Jews who neglected his warnings and his teachings. Why did they hold aloof? Because they "love darkness rather than light, for their works are evil." "Thou hast appointed darkness, and it is night; in it shall all the beasts of the woods go about."

We have thus satisfied ourselves that Faith, rightly understood, can never quarrel with Reason, and that there are *a priori* reasons for coming to the conclusion that Faith was meant by God not to be a sentinel arresting the march of Reason, but a divine guide leading it onward and upward to a land where no more

shall "we see through a glass in a dark manner, but then face to face."

Yes, "now we know in part, and prophesy in part, but when that which is perfect is come, that which is in part shall be done away." "The God of gods shall be seen in Sion"; we shall look upon the face of him whom we had pierced; we shall gaze upon the face of the Triune God, and shall be pierced through and through, like a glittering gem of loveliness, with the life, the light, and the love of the living and loving God. We shall partake of his nature—of his glory there, as of his grace here, of the eternity of his duration, of the spotlessness of his sanctity, of the tenderness of his mercy, of the might of his power, of the wealth of his knowledge, of the charms of his beauty, of the bliss of his love forever and forever—for there, in heaven, "the former things are passed away."

It now only remains for us to inquire what the voice of history has to say about Faith. What part has Faith played in the history of the human family? Well, when I interrogate history, it tells me that, under the old dispensation, the followers of monotheism took the word of the patriarchs and prophets who from time to time rose up among them to be the authoritative voice of the living God. They followed it; and in so doing were persuaded they were obeying the Divine Will.

I contemplate the Faith and obedience of Noe,[1] who during many years toiled at the ark of divine command in the presence of infidel scoffers. I find recorded the Faith that led Abraham out from country and kindred into a land which he knew not. I then arrive at the distinct Mosaic revelation. There I find multiplied obediences, attending every department of the faithful Israelite's existence, at the guidance and bidding of a priesthood representing the Deity. I find penalties, even to death, denounced upon "those who believed not," and therefore would not obey. The earth, which our men of science would have obedient only to material cosmic laws, opens her mouth opportunely to swallow up the

[1] Noah.

unbeliever and the rebel against God's appointed teachers and vicegerents. The astronomic laws seem to be reversed, that daylight may be lengthened for the defeat and slaughter of infidel hosts.

And when the old dispensation made way for the new, and Jesus of Nazareth, who, by the fulfilment of prophecy and the seal of his miracles, proved he was divine as well as human—when he came down and dwelt among us, did he innovate upon this system established for the acquisition of religious truths? Did the Son of Man at any time or anywhere give out: "Accept nothing which you cannot yourselves prove; believe nothing which transcends your powers of imagination; hold nothing which involves mystery"? Did he declare that his followers were to be distinguished from such as had gone before by substituting private judgment for the judgment of those who claimed to teach in his name and with his voice? The very reverse.

Emphatically, peremptorily, uniformly, he commissioned his ambassadors, promising to be with them by his power and grace till time was swallowed up in eternity. He bade them teach all religious truth, to teach the nations, to teach every creature, and to make disciples of all. His Church was to be composed of two parts, each responding to the other, each the complement of the other—the Church teaching and the Church taught. His representatives were to be teachers, like himself, "with authority, and not as the Scribes"; not theorists, nor "guessers at truth," but witnesses, ministers, ambassadors, clothed with his authority, speaking with his voice: "As the Father has sent me, so I send you." "Ye shall be my witnesses in Jerusalem, and in all Judea, and Samaria, and even to the uttermost part of the earth." "He that heareth you, heareth me, and he that despiseth you, despiseth me." "And behold, I am with you all days, even to the consummation of the world." As he commissioned some to teach, he commanded others to learn.

Nay, he went further. He bade his witnesses to regard such as would not hear the Church in the light of heathens and publicans. And yet more: against those who obstinately refused to

receive and hear his witnesses, our Lord pronounced an awful condemnation: "Whosoever shall not receive you, nor hear your words: going forth out of that house or city, shake off the dust from your feet." Then he added those words which have echoed through the ages: "Amen, I say to you, it shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city." Surely, if there is any meaning in words at all, if language is the expression of thought and the symbol of will, no one who believes in the Bible can say that the Son of Man has left the acceptance of authority in matters of religion an open question.

On the contrary, he has made it a test, and an unerring test, of discipleship, and the very condition of man's escape from the fate of those who were destroyed in the wicked cities of the plain. The words are unmistakable, the language emphatic, the tone imperative. And in this sense have they always been understood by the Church. St. Paul, for example, in none of his Epistles bases his teachings on processes of reasoning. On the contrary, he distinctly declares: "To us God hath revealed them by his Spirit. For the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, but the spirit of a man that is in him? So the things also that are of God no man knoweth, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit that is of God: that we may know the things that are given us from God. Which things also we think, not in the learned words of human wisdom, but in the doctrine of the Spirit."

No; "the Apostles," as Cardinal Newman observes, "did not rest their cause on argument; they did not rely on eloquence, wisdom, or reputation; they did not resolve Faith into sight and Reason; they contrasted it with both, and bade their hearers believe, sometimes in spite, sometimes in default, sometimes in aid, of sight and Reason. They came as commissioned from him 'whom they [their hearers] ignorantly worshipped,' and declared that mankind was a guilty and outcast race; that sin was misery; that the world was a snare; that life was a shadow; that God was everlasting, and

that his law was holy and true, and its sanction certain and terrible; that he also was all-merciful; that he had appointed a Mediator between him and them, who had removed all obstacles, and was desirous to restore them; and that he had sent themselves to explain how. They said that that Mediator had come and gone; but had left behind him what was to be his representative till the end of all things, his mystical body, the Church, in joining which lay the salvation of the world."

Even such words as I have uttered ought to satisfy our adversaries that in submitting to the authority of Faith in matters of religion, Catholics are not necessarily more slavish or childish or irrational than the rest of the human family; that in concluding from their belief in a personal God, from the immortality of the soul, and a life hereafter in the sight of God, to the necessity of some such spiritual guidance being provided for them, they are but extending to the spiritual world a law which is recognized to exist in the natural; and that in submitting, by virtue of their belief in the divinity of Christ and the inspiration of the Scriptures, to the word of the Catholic Church as the voice of God, they are but doing that which conscience no less than Reason points out to be their bounden duty as logically minded Christian men.

Indeed, it is hard to discover any *locus standi* between a revealed religion and no religion at all; nor can one imagine what may be that process of reasoning by which a man contrives to justify himself in the extremely perilous experiment of balancing himself equidistant between Catholicity and infidelity. Between these two, what is there but a well-worn, well-polished inclined plane, upon which he who is not struggling upward must be gliding downward? Unless he be possessed of quite exceptional powers as a mental acrobat, he shall hardly find a standpoint between them. How shall he brave such imminent risk to the life of his soul?

Nor am I alone in this view of his situation. Cardinal Newman, whom Mr. Gladstone speaks of as " one of the world's greatest minds," has thus recorded of himself: " I came to the conclusion that there was no medium in true philosophy between atheism and

Catholicity, and that a perfectly consistent mind, under these circumstances in which it finds itself here below, must embrace either one or the other; and I hold this still: I am a Catholic by virtue of my believing in One God." In this remarkable passage you have the candid confession of "one of the world's greatest minds," that he can discover no medium between the Catholic religion and no religion at all. He has embraced the Catholic Faith, and with what result? Does the Cardinal feel his great intellect to be in fetters, or has he discovered that he exchanged freedom for slavery, or Reason for Faith?

Hear him speak again: "From the day I became a Catholic," he writes in his Letter to the Duke of Norfolk, "now close upon thirty years, I have never had a moment's misgiving that the communion of Rome is that Church which the Apostles set up at Pentecost, which alone has the adoption of sons, and the glory and the covenant, and the promises, and in which the Anglican communion, whatever its merits and demerits, whatever the excellence of individuals in it, has, as such, no part. Nor have I ever for a moment hesitated in my conviction since 1845, that it was my clear duty to join the Catholic Church, as I did then join it, which in my conscience I felt to be divine. Never for a moment have I wished myself back; never have I ceased to thank my Maker for his mercy in enabling me to make the great change, and never has he let me feel forsaken by him, or in distress, or in any kind of religious trouble." [1]

I might cite other authorities by hundreds in confirmation of the Cardinal's words, but I will not detain you. There is, however, one—just one more—whose testimony I will seek, and he is one who tried the *via media.* He was, if I may say so, like a traveller who, beguiled away from the beaten track along a treacherous coastline, finds himself suddenly clinging instinctively to some chance ledge of a steep and slippery cliff. Below, he could hear the mul-

[1] See also Cardinal Newman's exquisite and affecting discourse, "Men, not Angels, the Priests of the Gospel," together with a sketch of the life of this eminent Catholic convert and churchman, on page 674.

titudinous noise of waters; and, as he watched the long line of waves sweeping and breaking with savage glee against the granite cliff, he thought to himself: " There is needed no assault of demon from the awful deep to make it possible for me to be plunged at any moment into that yawning fathomless abyss."

But as he looked upward to the city seated on the hill, and drank in the music of its vesper bells, he thought to himself: " Ah me! besides a mighty will and a steady brain, aid must come to me from above, if ever I am to be safely landed in that ' City of Peace.' " That supernatural aid did come; the struggling man seized it, and was drawn out of the very jaws of death, and safely landed in the Catholic Church. And, now, what has this voice from beyond the Atlantic to say about his experience of the years he has passed as a child of the Catholic Church?

I will give you his own words: " I have been, during thirteen years of my Catholic life, constantly engaged in the study of the Church and her doctrine, and especially in relation to philosophy and natural Reason. I have had occasion to examine and defend Catholicity precisely under those points of view which are most odious to my non-Catholic countrymen and to the Protestant mind generally; but I have never, in a single instance, found a single article, dogma, proposition, or definition of Faith which embarrassed me as a logician, and which I could, so far as my own Reason was concerned, have changed, or modified, or in any respect altered from what I found it, even if I had been free to do so. I have never found my Reason struggling against the teachings of the Church, or felt myself restrained, or felt myself reduced to a state of mental slavery. I have, as a Catholic, felt and enjoyed a mental freedom which I never conceived possible while I was a non-Catholic." After such testimony, who will not say, " It is worth a man's while to storm heaven and batter at its gates for the gift of Divine Faith "?

To Protestants generally, dissatisfied with an institution concerning which a modern writer has said, " Not only has experience proved the practical incoherency of its superstructure, but criticism

has washed away like sand every vestige of its supernatural foundation," I earnestly recommend the careful perusal of these words of Cardinal Newman and Dr. Brownson.

To others, still lower down the inclined plane, I would say: "If, from bitter experience, you have come to learn that something more and better than free schools, free museums, free lectures, free entertainments, free land, and free love, together with freedom of thought, and of speech, and of writing, and of doing, is needed to satisfy the mind's hunger for truth, and to slake the heart's thirst for happiness; and if, upon trial, you have found that the religion of Humanity and Science is powerless to restrain evil passion, and to assuage wearing sorrow, then in mercy to yourselves I ask you to try what the Christian religion can do for your restless souls. And as you cast about in search of the most consistent form of Christianity, I ask you to choose the principle laid down by that very intelligent statesman, Sir George Cornwall Lewis: 'As a rule, the professors of any science are trustworthy in proportion as the points of agreement among them are numerous and important, and the points of difference few and unimportant.'"

Apply this general principle to the science of religion. Take your mental balance and place in one scale of it the seventy-one millions of Protestants, along with their one hundred and eighty-three different sects, and ascertain, if you can, in what points of doctrine they agree with one another, and in what points they mutually differ. Next take the other scale and place in it the two hundred and fifty millions of Catholics alive at this very moment on earth. Find out in what points of doctrine they agree with one another, and in what points they, too, differ. Having thus fairly instituted a comparison between the Faith in the one scale, and the so-called faith in the other, you will of necessity arrive at a conclusion.

You will say: As we find by experience that the points of agreement among the Protestants are few, and the points of difference are numerous and important, whereas the points of agreement among Catholics are numerous and important, and the points of

difference among them are few and unimportant, we have no alternative but to turn our backs now and forever upon the so-called national religion, and embrace once and forever the grand old Tradition of the world-wide Church, the Catholic Faith.

We are all of us, by nature, and in the circumstances in which we find ourselves here below, like blind men in an unknown region. We are in urgent need of a guide in whose hand we may safely place our own, with confidence that we shall not be misled; a guide that will safely conduct us to a land where Faith shall pass into vision, and Hope be more than realized in the possession of God, in " the city of perfect beauty," in " the kingdom of perfect peace."

When, out of many guides who press their services upon us, we make choice of the Catholic Church, we are but choosing one who, while she claims to be the only guide that knows the way to the " Better Land," has made good that claim by the safe conduct of souls, " of all nations, and tribes, and peoples, and tongues," to its golden gates for more than eighteen hundred years.

" Be ye more staid, O Christians! Not like feathers, by each wind removable; nor think to cleanse yourselves in every water. Either Testament, the Old or the New, is yours; and for your Guide the Shepherd of the Church. Let this suffice to save you." [1]

[1] Dante, Paradiso, canto v.

CONFIRMATION OF CATHOLIC BELIEF

"THE TEACHING OF THE TWELVE"[1]

Fresh testimony of the Christian evidences—High antiquity of the text—Mentioned by Eusebius—Various recensions—Convincing in its curious simplicity—The orders of the sacred ministry—Authoritative tone of the writer—Malachi's famous text cited and referred directly to the Eucharist—The Gentile Church—Personality of the writer—Date of the manuscript—Testimony to the faith and practice of the Apostolic Church—The writer probably one of those sent out by the twelve—Organization of the infant Church—Her ordinances—The sacraments—The Mass—Glimpses of the earliest Church—Confirmation of Catholic belief.

IT is already a commonplace to say that more fresh testimony to the Christian evidences has been unearthed in this generation than for centuries before. Some of these texts, such as the "Diatessaron" and the "Gospel of Peter," have been amply discussed. There is, however, one document so unique in its place and character, and at the same time so liable to inferences as misleading as they are unhistorical, that it demands from Catholics more study than it has received.

It is the short text entitled "The Teaching of the Lord to the Gentiles through the Twelve Apostles," which was discovered by Archbishop Bryennios in 1875, in a Greek monastery at Constantinople, and published by him in 1883. Its high antiquity has since been generally accepted, and it is agreed by most scholars that in it we have recovered the work which Eusebius mentioned last among the "spurious" Scriptures in the famous account of the Canon which appears in the third book of his history. The

[1] This remarkable ancient manuscript, treating of the sacraments, ceremonies, and customs of the Church in her earliest age (with which the document is contemporary), is here ably and interestingly discussed by B. F. C. Costelloe, M.A. The manuscript is of the highest importance from the additional evidence it affords of the Apostolic Church's unbroken transmission of the sacred ministry which she received from her Divine Founder.

name there is "The Teachings, so called, of the Apostles." Clement of Alexandria, who died about 217 A.D., quotes as being taken from the "Scriptures" a passage which is found in the recovered text.

There is a parallel fragment of an ancient Latin tract called the "Doctrina Apostolorum," which seems to represent a slightly different version, either of the whole or of the first part of the Bryennios document. There is also, as Bickell sagaciously perceived before the discovery of the present text, another recension of the first part of our tract served in a fanciful setting of glosses and imaginative additions in an ancient text which is still regarded as part of the Canon Law of the Egyptian Christians, under the title of "The Ecclesiastical Canons of the Holy Apostles." Much of the same first part is also to be found embedded, word for word, in the text of the so-called "Epistle of Barnabas," which may be ascribed to the end of the first century. The "Shepherd of Hermas" seems to borrow also textually from the first part, and he seems to paraphrase something of the second part also. The whole work is again embedded, with many curious adaptations of a later date, in the seventh book of the great compilation known as the "Apostolical Constitutions."

From the internal evidence alone, one would suppose the first part to be a separate work. It consists solely of moral precepts; it is described as "The Way of Life and Death," and it seems to have a separate ending, after which a fresh start is made on other matters of discipline. Some color is given to this view by the fact that neither the Coptic text nor Barnabas refers to the second section at all; and by the further fact that a writing known as "The Two Ways, or the Judgment of Peter" is spoken of by Rufinus, and also (under the second title) by St. Jerome. We may, perhaps, go so far as to say it is probable that the two sections were somehow different in origin and date; but it is quite certain, for reasons to be hereafter stated, that the second cannot be very long subsequent to the first. For the present purpose, we must take the document as a whole; and in the absence of any simpler title,

it will be convenient sometimes to refer to it, by its Greek name, as the *didache.*

The Bryennios text, as a whole, carries a certain convincingness in its curious simplicity. It does not lay claim to be written or issued by the twelve, nor by any of our Lord's apostles. It presupposes the existence of a larger order of "apostles," some of whom might prove to be "false prophets"; of a distinct order of "prophets," not being apostles, of whom some are assumed to be pretenders; and of a class of persons called "teachers." A strict interpretation of the text would suggest that the order of "teachers" included the "apostles" and other teachers of recognized and regular authority but lesser rank, and that the "prophets" were a recognized but irregular set of persons whose claim was primarily rather to personal and private inspiration than to any commission, selection, or appointment of human agency; though they also might, and sometimes did, become resident ministers in a local community.

Finally, there are recognized other orders of "ministers" known as "bishops" and "deacons," whom each of these local churches is empowered and advised to select, and to whom, when duly selected, belongs an honor similar to that accorded to the prophets and teachers, though the language of the text might lead one to suspect that such offices were as yet new among the communities addressed. Nothing is expressly said of their "ordination," but as the persons to be selected are to be "worthy of the Lord," and as in these verses they are *not* placed in comparison with the "apostles," it is probable that the writer meant, and that the congregations would understand, that the "bishops and deacons" first appointed would be ordained by an apostle as soon as might be, on the analogy of the well-known method by which new apostles had themselves been added to the eleven. Fairly considered, all the indications, whether of internal or external evidence, point to the first century.

The writer's personality is nowhere suggested; but he speaks with confident and calm authority and addresses the readers as his "children." He does not speak as an eye-and-ear witness of the

JESUS HEALING THE SICK

FROM THE NOTED PAINTING BY BENJAMIN WEST, R.A., IN THE NATIONAL GALLERY, LONDON

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teaching of the Lord. On the contrary, he unmistakably refers in several places to a "Gospel," as if it were already written, or at least crystallized into the form of *logia*. He prefers more than once to abbreviate what he has to say, by telling them to act "as ye have it in the Gospel of the Lord." The Lord's Prayer is introduced by such a formula, though it is added *in extenso* in our text, almost exactly as it is in St. Matthew, except for the omission of the words, "the kingdom," in the doxology.[1] The Gospel references, direct and indirect, are wholly satisfied by reference to St. Matthew's Gospel. They would be equally satisfied if we supposed that the writer and the readers had possessed only the so-called "original Matthew" or the "Urevangelion"[2] of the critics.

There is no trace of the other synoptics, and there are traces that the writer knew nothing of them. As is natural in addressing Gentiles, there is little explicit reference to the Old Testament, though reminiscences of it are so often to be traced that it is commonly held that the first portion is an adaptation of a Jewish catechism or book of instruction. All the more notable is the fact that the famous text in Malachi is cited in full, and referred directly to the Eucharist, in its relation on the one hand to the glory of God among the Gentiles, and on the other to the need of sinlessness and "the peace." It is, however, curious to note that in the prayers which are given for the Eucharist, the references and the whole tone are very Jewish. "The cup" is "the holy Vine of David thy servant, which thou hast made known to us by Jesus thy Child."

The prayer is twice repeated that the Gentile Church may be "gathered together from the four winds—from the ends of the earth—into thy kingdom"; and at the close of the formulæ,

[1] It will be seen that the same form of doxology recurs several times in the prayers embodied in the text.

[2] There is one phrase, "If a man take from thee what is thine, ask it not again; for thou canst not," which has been supposed to be a reference to Luke vi. 30. But the words are embodied in a series of precepts which is rigidly and verbally built up out of the text of Matthew, and as there is not another word which indicates a knowledge of Luke, it is impossible to infer anything from the phrase quoted. The coincidence is easily explained by supposing that the writer of the *didache* and St. Luke both got this saying from the same sources of oral apostolic tradition.

"Hosanna to the God of David!" . . . "Maranatha! Amen." The obligation of giving first fruits to "the prophets" is based on the argument, "for they are your high-priests." There is, in other words, no doubt that the writer is a Jew, and thinks of worship and devotion in Jewish modes, but that he assumes a right to issue absolute disciplinary commands to certain congregations mainly of Gentile converts, as the name suggests.

Where they lived, it is not possible to say with certainty; but there is much to indicate that the tract was addressed to the little churches existing in the towns of some region in or near Judea, and under the jurisdiction of Jerusalem or Antioch. From the absence of any reference to present danger, especially in the closing chapter concerning the judgment foretold by our Lord, it seems clear that the destruction of Jerusalem had not yet come, and was not even seen to be imminent.

The prophesied "multiplication of false prophets" in "the last days" is referred to calmly, as if the false prophets of the faction of the Zealots had not yet arisen. "The hour when the Lord cometh" is to be watched for, and we are to be ever ready, "for we know not the hour." But the promised signs are not suspected to be already at hand. The times are apparently peaceful and not unprosperous. No actual risk or persecution is hinted at.

This, if the author is a Jew and is writing, as most critics agree, in or about Palestine—say, anywhere from Samaria to Antioch[1]—is an obviously strong indication of a very early date. It would carry us back not only beyond the destruction, A.D. 70, but equally beyond the commencement of the final war and the terrors and troubles which attended and preceded it. Those began not merely when open war arose in 66 and led to the arrival of so great a general as Vespasian in 67, but at least as early as the

[1] Harnack suggested Egypt, but the grounds which led him to that theory have relation not so much to the origin as to the later history of the text, which was plainly held (for some reason now unknown) in high honor in that country in and after the third century. If it had been written in Egypt, that would hardly alter the argument; but the theory seems to be made more than doubtful by the phrase as to "this bread which was scattered upon the mountains." Corn in Egypt would never be thought of as a thing sown "on the mountains," though that phrase is apt enough in the north of Palestine.

guerilla warfare and risings of the Sicarii. These Jewish furies, whose brigandage is vividly described by Josephus, were in full work, and were a grave public danger to the government, when Festus came as procurator A.D. 60.

There was civil war in Cæsarea itself, in 59, on a point of Jewish pride. The robbers had created a serious rising under the false prophet known as "the Egyptian" in 55, when the cry had been that the walls of Jerusalem would fall down of themselves, and then the Messianic kingdom would arise. The seizure of Paul at Jerusalem in 58, after which he was in prison at Cæsarea for two years before he left for Rome, was directly associated with these troubles (see Acts xxi. 38), was itself the outbreak of a persecution of the Judean Christians by the inflamed zeal of the Jewish hagiocracy, and was intimately connected with the ferment which by and before 69 A.D. became a national madness. It is hardly too much to say that it would be unlikely that any of the chiefs of the Judean church could have written the calm conclusion of the *didache* at any date between 58 and 70, or of course in the period following that unforgettable catastrophe.

The earlier limits might have to be put still further back, but we hardly know how serious a contemporary may have thought the rising of "the Egyptian" in 55, or the small war in Galilee and Samaria, and the other troubles of the procuratorship of Ventidius Cumanus (47–52) and his intriguing subordinate and successor Felix (52–60). Even before Ventidius came, about 45 A.D., there had been the rising of the false prophet Theudas. We are not, however, left wholly to such general historic criticism for our date, inasmuch as the *didache* betrays a very early origin in other ways.

The knowledge of only one Gospel may not necessitate an earlier period than 60–70 A.D., though it will allow a much earlier date, since no one pretends to say how soon the "Urevangelion" —if one there was—assumed a definite shape. It is commonly supposed that it represents the common witness of "the twelve" before they scattered from Jerusalem; and their dispersion began in the

persecution of 44 A.D.[1] The writer of the *didache*, however, according to the assent of all critics, obviously takes no account of the writings of St. Paul. There are portions of the two early epistles to the Thessalonians which remotely resemble portions of the *didache*. The single trite phrase, "flee from evil," occurs in both; but the correspondences are best accounted for by saying that both writers are paraphrasing the text of St. Matthew himself.

The coincidence may mean that the two documents were related; but either may be the earlier. Other critics have said that if the writer of this teaching knows anything except the "Urevangelion," it is the Epistle of St. James. That was written sometime between 44 and 62; and, according to the plausible view of Ewald, that it had immediate reference to the Petro-Pauline question, the Epistle would probably lie between 50 (the Council of Jerusalem) and 56–7 (the Epistle to the Galatians). If, therefore, it were proved that the author of the *didache* had in mind the Epistle of James, his earliest probable date would be about 50–55. But as he does not take account of the Pauline Epistles, he can hardly have been later than 56–58, when four of the greatest of them were written, the first and second to the Thessalonians having preceded already in 52–3.

The rule of the *didache* as to the matter of the famous controversy is simply, "In the matter of meat, bear what thou canst; but abstain strictly from meat offered to idols, for it is the service of dead gods." This is a tone which seems to be very appropriate to the period 50–55 A.D. The phrase "fleshly and bodily lusts," or (by another text) "fleshly and worldly lusts," occurs once, in a passage which may not belong to the original tract. This has been thought to refer to 1 Peter ii. 11, but the term was common to all the apostles. (Compare 1 John ii. 16, Galatians v. 16, Titus ii. 12, also Jude 16 and James i. 14.) The whole of the diction

[1] The words of the heading cannot be pressed, for it may have been added at any time. If it is authentic and original, it accords with the view indicated of the authorship and date. The dispersion of "the twelve" was a thing not far off in place or time; and it was plainly "through" their common witness and authority that the added apostles had the right and power to teach.

of the tract is closely akin to the New Testament: in fact, out of five hundred and fifty-four words, it is said that five hundred and four are to be found in the Canon, and almost all in the earliest books of it.

It should be added that the author uses the name "Christianos," which was invented at Antioch about 45; and that the increase in the number of "apostles" with which he is familiar was begun, about that year, for the case of Paul. If we may suppose that Barnabas and others "set apart" for missionary sendings were then styled "apostles," the state of things supposed in the "Teaching" would be satisfied at once. It is needless to say that the importance of "the prophets," who were evidently those who "spake with tongues," or otherwise "in the spirit," indicates a very early date, as does indeed the whole frame and tenor of the document.

Provisionally, then, it may be referred to the years before the rising of the Egyptian and the writing of the great Pauline Epistles, and after the starting of the missionary apostolates at Antioch —namely, before 55 or 56–7, and after 48 or 50. This is, of course, merely a personal opinion of the present writer, and is in no way necessary to the Catholic view. Other, much later, dates have been ascribed to the tract; but there is really nothing to indicate any but a very early origin. The manifest fact that the writer cannot be shown to have had in his mind a single written text other than the Old Testament and St. Matthew, is worth volumes of destructive criticism.

If we accept this conclusion as at all near the mark, it is manifest that the testimony of so early a document as to the faith and practice of the Apostolic Church is of the very highest interest and importance, since it concerns a time separated only by twenty years or so from the actual teaching of Christ.

The writer, as has been already said, does not speak as an eye-witness: but he is apparently in the larger sense "an apostle," and he affects to speak with a divine commission. "Let every apostle who comes to you be received as the Lord." "Him that speaketh the word of the Lord to thee—honor him as the Lord."

We may suppose him to be one of those sent out by the twelve, as were Paul and Barnabas, to found and settle churches among the Gentiles.

The organization of the Church is evidently by local churches, with a large autonomy but a strict common doctrine. " See that no man cause thee to wander from this way of doctrine, for such a one teacheth thee away from God." There is a catechism—mainly of moral *logia* from the Sermon on the Mount—which is taught both as a preliminary to the baptism of the persons under instruction, who were afterward known by the name of " the catechumens," and as an examination of conscience, as to which " thou shalt confess thy transgressions in the church, and shalt not come to thy prayer with an evil conscience." Fasting and prayer are regular ordinances, in which the need of distinction from the Pharisees is provided for deliberately by commandments of the Church. They fast on Monday and Thursday; the Christian has to fast on Wednesday and Friday. Their " Sabbath " is contrasted with " the Lord's Day of the Lord." The prayer of the Christians is to be " not as the hypocrites, but as the Lord commanded in his Gospel " —and this Lord's Prayer is ordered to be used three times a day.

The local church is to " receive " the travelling missionaries, whether apostles or prophets, and the ordinary " wayfarer " also, with a simple but prudent hospitality. But they shall have no money, not even if they " say in the spirit, Give me money or other things." They shall not even stay more days than one, or " at need " two. As for the wayfarer, he shall have work: but if he wants to live as " an idle Christian, he is a trafficker in Christ—beware of such." A prophet or a teacher, however, may be moved to settle in a local church and minister to it. If so, the laborer is worthy of his keep. They shall have, according to the commandment, " the first fruits of the wine-press and the threshing-floor, of the oxen and the sheep; and so of a feast, or of opening a cask of wine or oil; and of money also, and raiment and every possession—and as it shall seem good to thee, give according to the commandment." But—" if ye have no prophet, give to the poor."

The notable direction to select local bishops and deacons has already been referred to. Reproof in wrath, disputes or misbehavior against another, are direct and *ipso facto* excommunication—"until he repent." There are degrees of vocation: "if thou canst bear the whole yoke of the Lord,"—perhaps by "selling all thou hast,"—"thou shalt be perfect: but if not, do what thou canst"; and again, with a curious analogy to the well-known Catholic theology, "if thou hast, thou shalt give it out of thy hands, as a ransom for thy sins."[1] Teach thy children "from their youth in the fear of the Lord." Treat without bitterness thy slave and handmaiden, "who hope in the same God, . . . for he cometh not to call you by respect of persons." "Ye slaves, on the other hand, obey your masters in reverence as a type of God. Be ye not joined with the lofty. Make no divisions, but make peace. Avoid soothsaying and charms, and astrology and lustration; for they lead to idolatry."

All the paradoxes of the Sermon are enforced with excellent sense and shrewdness; and the Christian communism is admirably put in one telling phrase: "Thou shalt not withdraw thy hand from him who is in need, but shalt share all things with thy brother, and shalt not say that they are thine own. For if ye are sharers in the Immortal One, how much more in the things that die?" The religion of sorrow is quietly affirmed: "The troubles that befall thee receive as good gifts, knowing that nothing happens without God." The ideas of the Creation, and of the coming of the Son of God (as in Matthew) as the Judge of the world, "on the clouds of heaven," together with the warnings of the sign of the Cross in heaven and the last trumpet, and the general resurrection of the dead, are all stated in a perfectly plain and simple fashion, as to humble and unlearned believers.

The doctrine of the Trinity is made sufficiently clear. But the most startling and at the same time, rightly read, the most

[1] As Mr. Rendel Harris has pointed out in his edition, the doctrine of "satisfaction" as applied to alms was Jewish as well as Christian. It grew after the fall of the Temple, and probably also existed before. When it originated is not known, but it seems evident that in any case it was part of the teaching which the twelve received from our Lord.

instructive part of the whole short and lucid text is that which gives simple and practical rules of practice as to the ordinances of baptism and the Eucharist. Both these paragraphs have been supposed, on a superficial view, to make in some indefinite way against the orthodox tradition. In fact, as will be seen presently, they curiously confirm it.

So far it will be evident that the tenor of the "Teaching of the Gentiles through the Twelve" is as Catholic as any one could desire. Unless it be in a hasty parenthesis at the close, where the writer might be supposed to say that the final "resurrection of the dead" will not be of all the dead, but of the saints only,[1] there is not a phrase in the whole statement of morals or faith which a Catholic might not use to-day. Several incidental points, such as the recognition of non-obligatory "counsels of perfection," the "commandment of the Church" as to fasting on Wednesdays and Fridays, the relation of almsgiving to "satisfaction" for sin, and the duty of confession before coming to the public prayer (which then involved communion), are startling testimonies to the apostolic character of even the details of Catholic teaching.

The passage as to baptism is as follows: "Concerning baptism, baptize thus: Having said all those things beforesaid" (that is, having taught the catechumens the catechism of the "Way of Life and Death," which the writer has just finished), "baptize into the name of the Father, and of the Son, and of the Holy Ghost, in living water; but if thou hast no running water, baptize

[1] The whole concluding passage is notable. After referring to the prophecy in Matthew xxiv as to the false prophets "in the last days," he says: "and then shall appear the deceiver of the world as the Son of God, and shall do signs and wonders, . . . and many shall be scandalized and perish; . . . but they that persevere in their faith shall be saved. And then shall appear the signs of the truth: first the sign of the opening of heaven; then the sign of the voice of the trumpet; and the third, the resurrection of the dead—not of all, indeed, but, as was said [by Zechariah] 'The Lord shall come, and all the saints with him.' Then shall the world see the Lord coming upon the clouds of heaven." It has been thought that the peculiar phrase was a misunderstanding of 2 Thessalonians i. 8, 9, 10. But the writer does not appear to have St. Paul's teaching, either in the Thessalonians or in 1 Corinthians xv, before his mind at all. Probably he is merely thinking of Matthew xxiv. 31—the gathering of "the elect" to come with the Lord—and assuming that the Last Judgment (Matthew xxv. 31–46) would follow afterward. If so, this passage is merely another indication of his close and exclusive relation to the first Gospel.

into other water; and if thou canst not use cold, use warm: but if thou hast neither, pour water three times upon the head, in the name of the Father, and of the Son, and of the Holy Ghost.

"Before baptism, let the baptizer and the baptized fast with such others as they can: and thou shalt require the baptized to fast one or two days beforehand."

Beyond a note, in another place, that no unbaptized person is to be admitted to the Eucharist, this is absolutely all. Now it has been said that this supports adult baptism and immersion: but this is a mere misconception. The rules evidently refer to the case of the reception of the new converts, who, in such a church and at that date, were always obtained and always hoped for. The writer simply provides a safe guide for the valid administration of what to him, as to us, is the fundamental and essential sacrament —doubtless because in such churches lax and formally insufficient baptisms were a well-known danger. It is clear that no special order of persons is necessary. The writer supposes that any Christian may have a friend under instruction, and that, even if he be a layman, he may perfectly well baptize the man when he is prepared.

The solemn preparation by fasting, in company, if possible, with others of the little church, is a beautiful and simple note, and an obvious precedent for the rule of fasting communion. That immersion was common, we all know. But this text is perfectly explicit in asserting that it was not necessary. So running water was preferred, as a symbol of the water of life which, in the Catacombs, is always "flowing from the Rock." But this was only a preference, and any water, as the theologians have always said, will do. The one thing essential is the water, the pouring on, and the Trinitarian formula. There is not a word which entitles any one to say that the children of Christian parents went unbaptized.

As to the Eucharist, the problem seems at first somewhat complicated. Immediately after the baptismal rules follows the passage containing "commands of the Church" already referred to, the full text of which is as follows:

"And for your fasts, let them not be with the hypocrites:

for they fast on Mondays and Thursdays: but ye shall fast on Wednesdays and Fridays.

"And do not pray as the hypocrites, but as the Lord commands in his Gospel, thus shall ye pray: 'Our Father, who art in heaven, hallowed be thy name, thy kingdom come, thy will be done on earth as it is in heaven: give us this day our daily bread, and forgive us our debt as we forgive our debtors, and lead us not into temptation, but deliver us from evil. For thine is the power and the glory, for ever.'

"Say this prayer thrice a day."

After this, without further prelude, the text goes on:

"Concerning the Eucharist, give thanks thus:

"First, as to the chalice: 'We give thanks to thee, our Father, for the holy Vine of David thy servant, which thou hast made known to us through Jesus thy Child. Glory be to thee for ever.'

"And as to the bread that is broken: 'We give thanks to thee, our Father, for the life and knowledge which thou hast made known to us through Jesus thy Child. Glory be to thee for ever.'

"As this bread that is broken was scattered upon the mountains, and being gathered together became one, so let thy Church be gathered together from the ends of the earth into thy kingdom. For thine is the glory and the power, through Jesus Christ, for ever.

"Let no one eat or drink of your Eucharist, except those who have been baptized into the name of the Lord. For it is concerning this the Lord hath said, 'Give not that which is holy unto dogs.'

"After ye have been filled, give thanks thus:

"We give thee thanks, Holy Father, for thy holy name, which thou hast caused to dwell in our hearts, and for the knowledge and faith and immortality which thou hast made known to us through Jesus thy Child. Glory be to thee for ever.

"Almighty Lord, thou hast created all things for the sake of thy name. Thou hast given food and drink to men for enjoyment, that they may give thee thanks; but to us thou hast graciously given spiritual food and drink and eternal life through thy Child.

"Before all things we give thanks to thee, because thou art mighty. Glory be to thee for ever.

"Lord, remember thy Church, to deliver it from all evil, and to perfect it in thy love, and gather it together, the Sanctified One, from the four winds[1] into thy kingdom which thou hast prepared for it. For thine is the power and the glory for ever.

"Let grace come, and let this world pass away. Hosanna to the God of David! If any is holy, let him come: if any is not holy, let him repent.

"Maranatha![2] Amen.

"But suffer the prophets to give thanks as much as they will."

Before considering the meaning of this unique formula, which has, it is needless to say, no relation whatever to any known liturgical form, however primitive, it is necessary to collect the remaining Eucharistic references in the tract.

Nothing as to communion is said in the "Way of Life and Death." It is evidently assumed that the catechumen will be instructed separately on the doctrinal matters touching baptism and the Eucharist, as also on the life and nature of Christ. In the chapter concerning the rights of the "ministry," there is a singular and important passage which speaks of a prophet who "sacrifices at the earthly mystery of the Church." The writer has just said that a prophet who teaches the truth, "if he do not what he teacheth, is a false prophet." But he corrects this by saying that they must not so condemn "an approved true prophet who sacrifices at the earthly mystery of the Church"—which can only mean a prophet accepted by the churches generally, who is appointed or accustomed to preside at and offer the Eucharistic sacrifice—that is, who is ordained. Even if his preaching and his practice may seem to them to differ, they are not his judges. He, like the prophets of Israel, who were often accredited but yet false, must be left to the judgment of God.

Just before, the writer has laid down another rule that "a prophet that ordaineth a table in the spirit, doth not eat thereof,

[1] Matt. xxiv. 31. [2] "Our Lord, come!"

or otherwise he is a false prophet." This is obscure, but it appears to mean that a prophet, speaking apparently "in the spirit," might call for the offerings in kind which would furnish forth "a table" for the celebration of the Agape. As such offerings, if they were called for by "the spirit," would be not voluntary but of obligation, the prophet must have no personal benefit from them. Probably the "prophets" did sometimes call for such an Agape at unaccustomed times, when apparently they themselves presided, "sacrificing at the earthly mystery of the Church." If we suppose the writer to mean that when a prophet so called for a celebration he might only receive the priest's communion, but must not partake of the accompanying Agape, which (as we know by 1 Corinthians xi) might be a considerable banquet, the passage will be consistent.

Further, there is, in a separate short section near the close, the following explicit order:

"On the Lord's Day of the Lord gather together and break bread, and offer the Eucharist, having first confessed your transgressions, that your sacrifice may be pure.

"Let every one that hath a dispute with his friend not come together with you until they be reconciled, that your sacrifice be not profaned.

"For this is the word that was spoken by the Lord: 'In every place and time to offer to me a pure sacrifice: for I am a great King, saith the Lord, and my name is wonderful among the Gentiles.'"

After this quotation follows at once the direction to secure bishops and deacons—"for they also minister to [*leitourgia*] you the ministry of the prophets and teachers." Except a final exhortation to "gather yourselves together frequently," and the earlier direction, "Thou shalt confess thy transgressions in the church, and shalt not come to thy prayer with a bad conscience," there is no other word on the subject. The section on the Lord's Prayer appears to be so worded as to distinguish it from the Eucharistic prayers above cited; at least it seems certainly to form no part of them.

From the data now given it will appear that the celebration of the Eucharist on the Lord's Day was already styled—as it continued to be long after in the Sub-Apostolic Fathers—on the one hand, "the gathering" (*sunaxis*); on the other, "the offering of the pure sacrifice" (*thusia*); and, finally, the "mystery" of the Church on earth. We have the germ, if not the practice, of the exclusion of catechumens and sinners. To have at so early a date an explicit mention of confession as a means and condition of forgiveness of sin is startling even to the Catholic apologist. That "confession, contrition, and satisfaction" are all connected together within a few sentences of a tract of perhaps 50–55 A.D., should be at least an interesting discovery to those who think that the distinctive Catholic doctrines were invented in "the dark ages."

But there is more than this. The words "come to thy prayer" are evidently also meant to refer to the Sunday "gatherings" for public and common worship, so that the need of confession before communion is twice insisted on, and for the reason always given by the Church, namely, that the communion of any one in sin would be a profanation of that which must be one common "action," and which is to be above all things "pure."

If it should be objected that there is no express statement of the Real Presence, the answer is that that is implied in the idea of the sacrifice and of the mystery, as well as in the use of the text about giving "that which is holy" to dogs. Even if this were denied, it remains true, as we have clearly seen, that dogma, as such, is not expounded in the tract at all. The divinity of Christ is not laid down. His death and resurrection are not even mentioned or hinted at. Neither the existence of the apostolate nor the order of baptism is referred to his commission. But for the occurrence of the baptismal formula, in fact, it would have been easy to argue that the writer did not hold that "the Lord" was God at all.[1]

[1] The formula used in the Eucharistic prayers, *dia Jesou tou paidos sou*, probably means, "through Jesus thy Child," as in the thanksgiving of the apostles preserved to us in Acts iv. 27 (compare 33). But in the line before, the very same phrase is used of David—where it should no doubt be translated, "David thy servant" (as in Acts iv. 25), for the Greek word is ambiguous.

As to the reason of such dogmatic silence it is needless to speculate. The "Mystery" may have even then been a thing it was not considered well to commit needlessly to writing; and these main points may have been so obvious to every Christian that there was no need to tell him. It may be answered that the maxims of "The Way of Life and Death" are also elementary. But, in the first place, they appear to be only an adaptation of a preëxisting text, which was wholly moral and not doctrinal; and, in the next place, they are in fact not so simple, for they work out the broad precepts into a most admirable system of practical "casuistry."

If it be granted that there is no anti-Catholic inference to be drawn from the silence as to any precise Eucharistic doctrine, we may go on to ask ourselves how we are to explain the singularly short and unliturgical formula prescribed?

In the first place, it is clear that it is not a liturgy. If there is one thing certain in Liturgica, it is that the words of institution were always the central and essential item. It is also reasonably certain that the Lord's Prayer was part of the Eucharistic service, and that readings from the Scriptures preceded it. Whatever the liturgy was in the churches to which this tract was sent, it is safe to say that it contained much that is not here. Following this clue, it seems at least probable that the formula set down is not for the officiating priest who "offers the sacrifice" at all, but for the lay people who "gather together" to give thanks and receive. Let it be remembered that, as yet, they have not had regular ministrations by bishops or deacons at all.

If an apostle or teacher come, or if a prophet appears with "the mark of God" upon him, such a one will take charge and will "sacrifice at the mystery." If not—and this case is expressly supposed in the tract—what will happen? The writer evidently regards it as a misfortune. He wishes them to have resident "bishops," in order that they may always minister the same "*leitourgia*," which the itinerant apostles and teachers alone could regularly administer now. A prophet might do it, though that case was surrounded with dangers clearly seen. Even so, if a true prophet

was willing to settle among them as a resident minister, let them keep him gladly.

A resident minister, then, and in ordinary a bishop with a deacon, is in the writer's view proper for the full services of the Church. They can exist without this, but imperfectly. Does not this at once suggest that when no apostles or teachers happened to be with these churches, the liturgy was not celebrated at all? A prophet, who was bound by no rules, might use it; but he would extemporize upon it or pass away from it, "in the spirit," and he must be left to the judgment of God. Such special inspirations apart, if there was no "minister," there would be no liturgy.

But there might be, and there was, a Eucharist. Arguing back from the later use, we may suggest a probable hypothesis. Even after priests and churches were multiplied, as in the Rome of the fourth century, we know that it was common to send the Eucharist—Hosts and chalice together—from one church to dependent churches, in such a basket as is figured vividly in the Catacombs and described in St. Jerome's famous panegyric on Exuperius.

The custom seems even to have lingered on in curious forms, the meaning of which had been lost in antiquity, but which were observed because they were so well known to be of primitive use. What is more probable than that this sending of the Eucharist was the method by which small and pastorless churches, such as those to which the *didache* is addressed, were enabled in this apostolic age to communicate with their brethren and with the heads of the Church?

If so, we can at once interpret the text. The local church would hold its *sunaxis* regularly on every Lord's Day. If a person who could officiate was there, the liturgy—whatever it then was—would be said. If not, the reserved Eucharist would be brought out, and all who were worthy would receive without any Mass. For that occasion, the writer seems to suggest two simple collects of the chalice and the Host, and a concluding prayer for the unity of the Church, with a doxology. The reminder that the unbaptized were not to be admitted is the more in point, because, as there

was no liturgy, the " dismissal " (which, no doubt, even then formed part of it) might be supposed not to apply to the altered case.

The prayers themselves are so simple that it is rash to argue from them at all: otherwise it might be suspected that " the holy Vine of David which thou hast made known to us through Jesus " was itself a hint of the Presence, and meant that Jesus the Son of David, the branch of the root of Jesse, was, as St. John afterward explained, " the true Vine," wherein we are the fruitful branches. How primitive and how impressive this image was, no one who knows the Catacombs will fail to see.

The second set of formulæ is remarkable, first of all, because it is not at once apparent wherein it differs from the first. Perhaps the most natural explanation is that at such times, although they had no proper Mass, yet they might and did have an Agape. This, as is now well known, was a thing distinct from, though connected with, the Eucharistic sacrifice or sacrament. " After ye are filled," would then mean, " after ye have finished the Agape," which apparently followed the communion, with or without an interval. In this way the second collect—" Thou hast given food and drink to men for enjoyment, that they may give thee thanks; but to us thou hast graciously given spiritual food and drink and eternal life through thy Child "—becomes exceedingly apt and beautiful; and so, in another way, is the joyous enthusiasm of the concluding verse.[1] Although the formula itself is not liturgical, it is worth while to remember that the " bread that is broken " reminds any student of the liturgies of the constant and most ancient rite of the " Fraction of the Host."

But surely the most important point of the whole tract is the insistence, repeated once and again as a common idea, on the notion that this Eucharist was a sacrifice—a sacrifice made in common and preëminently holy—*the* Sacrifice, indeed, ordained to replace for the new dispensation all the temple offerings, and to be the true

[1] One thing remarkable is the repetition of the doxology—apparently because to the writer, as a Jew, all "giving of thanks" implied a constant reference to the praise of the greatness of the God of Israel, and because such praises were a frequently recurring refrain in all Jewish services.

worship of the Lord in every place and time, and among all the nations that were to be gathered into the one fold of the Church which Christ had come to found.

In order that the reader may be able to appreciate for himself the life of these early first-century churches, it may be well to print textually those parts of the disciplinary tract which have not been already cited.

The so-called "Way of Life and Death" occupies the first five chapters. After it follows this short chapter:

"Take heed that no one make thee to err out of this way of the 'Teaching,' for he that doth is teaching thee away from God.

"For if thou art able to bear the whole yoke of the Lord, thou shalt be perfect; but if thou art not able, do what thou canst.

"And concerning food, bear what thou canst: only beware especially of that which has been offered to idols: for it is a service of dead gods."

Then follow at once the chapter on baptism, which is usually numbered VII, and that as to fasting and prayer above cited, which is VIII, and Chapters IX and X, on the Eucharist, as above.

Then the text runs on:

Chapter XI: "Whoso, therefore, cometh and teacheth you all these things aforesaid, receive him.

"But if the teacher, being himself perverted, teach you another teaching unto undoing, hear him not: but if [a teacher teach] unto the setting forth of righteousness and the knowledge of the Lord, receive him as the Lord.

"Now with respect to the apostles and the prophets, according to the teaching of the Gospel, so do ye.

"Let every apostle that cometh to you be received as the Lord.

"But he shall not remain [over] one day, and if there be need, the next; but if he remain three days, he is a false prophet.

"And when the apostle leaveth you, let him take nothing but bread, until his next sleeping place: and if he asks for money, he is a false prophet.

"And every prophet who speaketh in the spirit, ye shall by no means put to trial or judge: for every sin shall be forgiven, but this sin [against the spirit] shall not be forgiven.

"But not every one that speaketh in the spirit is a prophet, but only if he have the ways of the Lord: so by their ways shall be known both the false prophet and the [real] prophet.

"And every prophet that ordereth a table in the spirit doth not eat of it, otherwise he is a false prophet.

"And every prophet, even if he teach the truth, if he doth not do what he teacheth, he is a false prophet.

"But every prophet who is appointed a true prophet sacrificing at the earthly mystery of the Church, and who nevertheless teacheth to act otherwise than as he himself acts, shall not be judged of you, for he hath his judgment with God: for so also was it with the ancient prophets.

"And whoever saith in the spirit, 'Give me money or other things,' ye shall not hearken to him: only if he bid you to give for others that are in want, let no man judge him."

Chapter XII: "And let every one who cometh in the name of the Lord be received: and afterward having proved him, ye shall know, for ye shall have discrimination, the right and the false.

"If he who cometh be a wayfarer, help him as far as ye are able; but he shall not stay with you more than two days, or three if there be necessity.

"But if he be willing to settle with you, being a craftsman, let him work and eat.

"But if he have not a craft, in your best wisdom make provision so that he may live with you, and not be idle, as a Christian.

"But if he will not so act, he is a Christ-monger. Beware of such."

Chapter XIII: "But every true prophet, if he be willing to settle with you, is worthy of his meat.

"In like manner, the true teacher also is, like the workman, worthy of his meat.

"Therefore shalt thou take all first-fruits of the produce of

the press and of the floor, and of the produce of oxen and of sheep, and give them to the prophets: for they are your high-priests.

"And if ye have not a prophet [among you], give them to the poor.

"If thou preparest a batch of bread, take the first-fruits and give it according to the commandment.

"And, in like manner, when thou openest a jar of wine or of oil, take the first-fruits and give them to the prophets.

"And of silver and of raiment and of every possession, take first-fruits, and give, as it seems good to thee, according to the commandment."

Chapter XIV: "On the Lord's Day of the Lord gather together and break bread and give thanks, having first confessed your sins, that your sacrifice may be pure.

"And every one that hath a dispute with his neighbor, let him not come to your gathering until they be reconciled, so that your sacrifice may not be defiled.

"For this is the word that was spoken by the Lord: 'In every place and time, offer to me a pure sacrifice: for I am a great King, saith the Lord, and my name is wonderful among the Gentiles.'"

Chapter XV: "Therefore select for yourselves bishops and deacons worthy of the Lord, men who are meek and not lovers of money, true and approved: for they also will minister unto you the ministry of the prophets and teachers.

"Therefore undervalue them not: for they are for you those that have honor in common with the prophets and teachers.

"When ye reprove one another, do it not in wrath, but in peace, as ye have it in the Gospel: and if any one transgresseth against his neighbor, let no one speak, and let him hear nothing from you, until he repent.

"And your prayers and your alms and all your actions, so do as ye have it in the Gospel of our Lord."

Chapter XVI: "Keep watch over your life. Let not your lamps be quenched, and let not your loins be ungirded, but be ye ready: for ye know not the hour in which our Lord cometh.

"Gather ye together frequently, seeking the things that are for the salvation of your souls: for all the time of your belief will not profit you, unless ye be perfect in the last time.

"For in the last days shall be multiplied the false prophets and the destroyers, and the sheep shall be turned to wolves, and love shall be turned to hate:

"For when lawlessness hath waxed strong, they shall hate one another and persecute and betray one another; and then the deceiver of the world shall appear as the Son of God, and shall do signs and wonders, and the earth shall be given over into his hands, and he shall do iniquity, such as hath not been since time was:

"And then shall the race of men be thrown into the fire of trial, and many shall be scandalized and perish; but they that endure in their faith shall be saved, even by that which was itself the cause of offence [the cross].

"And then shall appear the signs of the truth: first, the sign of the opening in heaven; next, the sign of the sound of the trumpet; and third, the resurrection of the dead:

"Not all, indeed, but even as it was said, 'The Lord shall come, and all the saints with him':

"Then shall the world see the Lord coming upon the clouds of heaven."

So ends the text. It is plainly complete, for the seeming abruptness of the close means only that having, in his rapid sketch of "the last time," brought us to the threshold of the Great Judgment, he leaves us to picture it and its consequences for ourselves.

The interest of such a document is great. Whether such inferences and conjectures as it has seemed possible to make are safe or not depends on many curious questions. The suggestions here made are offered as a fair and frank contribution to modern criticism. If they are right, they are very important; if they are in error, they may help toward the truth. But, at the least, so long as we avoid rash dogmatism on matters necessarily so obscure, Catholics may be glad to find in these long-lost pages some hints

and glimpses of the earliest Church, for no one denies that the document is of extreme antiquity; and we may fairly rejoice that this, like every other piece of recent evidence, tends not to confirm the idle criticisms of twenty years ago, but to establish the Christian and the Catholic belief.

CHRIST ON CALVARY

SIGNIFICANCE OF THE DAY OF ATONEMENT, AND OF OUR SAVIOUR'S SORROW [1]

Day of the mighty sacrifice—God's first terrible visitation on the world—Sources of the suffering and sorrow of the Son of God made man—"This is my beloved Son, in whom I am well pleased"—Jesus takes upon himself all the sins of mankind—Hour of his humiliation and agony—True God and true man—The sacred body of our Lord—Infinitely holy and tender heart of Jesus—"My grief and my sorrow is always before me"—Vigil of the Pasch—The Last Supper—Gethsemane—The Passion—"My soul is sorrowful unto death"—"Not my will, but thine, be done"—The bloody sweat—The betrayal—"Judas, is it with a kiss thou betrayest the Son of Man?"—Derision and torture of our Blessed Saviour—Jesus before the high priest—He is struck by a soldier—Led before Pilate—"I find no crime, or shadow of a crime, in him"—"Let him be crucified!"—Scourging of Jesus—Crowned with thorns—"Behold the man!"—"His blood be upon us and upon our children!"—The Man of Sorrows—The journey to Calvary—Jesus falls under the cross—The Crucifixion—"My God! my God! why hast thou forsaken me!"—The third hour—The darkness—The earthquake—The graves give up their dead—"Father, into thy hands I commend my spirit!"—Death of our Lord Jesus Christ and redemption of the world—"Truly, this man was the Son of God!"

"ALL you that pass this way, come and see, if there be any sorrow like unto my sorrow." These words are found in the Lamentations of the prophet Jeremiah. There was a festival ordained by the Almighty God for the tenth day of the seventh month of the Jewish year; and this festival was called the "Day of Atonement." Now, among the commandments that the Almighty God gave concerning the "Day of Atonement," there was this remarkable one: "Every soul," said the Lord, "that shall not be afflicted on that day, shall perish from out the land."

[1] This remarkable discourse was delivered by the Rev. Thomas N. Burke, O.P., the great Dominican orator, on Good Friday evening, March 29, 1872, in the Dominican Church, New York, to the largest audience ever assembled within its walls. Not only was the church packed with an earnest multitude, but hundreds who could not gain admission congregated outside the doors, in the hope of catching even the echoes of the speaker's voice.

The commandment that he gave them was a commandment of sorrow, because it was the day of the atonement. The day of the Christian atonement is come—the day of the mighty sacrifice by which the world was redeemed. And if, at other seasons, we are told to rejoice, in the words of the Scripture, "rejoice in the Lord; I say to you again, rejoice," to-day, with our holy mother, the Church, we must put off the garments of joy, and clothe ourselves in the robes of sorrow. And now, before we enter upon the consideration of the terrible sufferings of our Lord Jesus Christ—all that he endured for our salvation—it is necessary that we should turn our thoughts to the victim whom we contemplate this night, dying for our sins. That victim was our Lord and Saviour Jesus Christ, the Son of God. When the Almighty God, after the first two thousand years of the world's history, resolved to destroy the whole race of mankind on account of their sins, he flooded the earth; and in that universal ruin he wiped out the sin by destroying the sinners. Now, in that early hour of God's first terrible visitation, the water that overwhelmed the whole world, and destroyed all mankind, came from three sources. First of all, we are told that God, with his own hand, drew back the bolts of heaven, and rained down water from heaven upon the earth. Secondly, we are told that all the secret springs and fountains that were in the bosom of the earth itself, burst and came forth—"the fountains of the great abyss burst forth," says Holy Writ. Thirdly, we are told that the great ocean itself overflowed its shores and its banks, and the sea uprose until the waters covered the mountain-tops. In like manner, in the inundation, the deluge of suffering and sorrow that came upon the Son of God made man, we find that the flood burst forth from three distinct sources. First of all, from heaven, the Eternal Father sending down the merciless hand of justice to strike his own Divine Son. Secondly, from Christ our Lord himself. As from the hidden fountains of the earth, sending forth their springs, so, from amid the very heart and soul of Jesus Christ—from the very nature of his being—do we gather the greatness of his suffering. Thirdly, from the sea rising—that is to say, from the malice and wickedness

of man. Behold, then, the three several sources of all the sufferings that we are about to contemplate. A just and angry God in heaven; a most pure and holy and loving Man-God upon earth, having to endure all that hell could produce of most wicked and most demoniac rage against him. God's justice rose up—for, remember, God was angry on this Good Friday—the Eternal Father rose up in heaven, in all his power—he rose up in all his justice. Before him was a victim for all the sins that ever had been committed; before him was the victim of a fallen race; before him, in the very person of Jesus Christ himself, were represented the accumulated sins of all the race of mankind. Hitherto, we read in the Gospel, that, when the Father from heaven looked down upon his own Divine Child upon the earth, he was accustomed to send forth his voice in such language as this: "This is my beloved Son, in whom I am well pleased." Hitherto, no sin, no deformity, no vileness was there, but the beauty of heaven itself in that fairest form of human body—in that beautiful soul, and in the fullness of the divinity that dwelt in Jesus Christ. Well might the Father exclaim: "This is my beloved Son, in whom I am well pleased!" But, to-day—oh, to-day! the sight of the beloved Son excites no pleasure in the Father's eyes, brings forth no word of consolation or of love from the Father's lips. And why? Because the all-holy and all-beloved Son of God, on this Good Friday, took upon him the garment of our sins—of all that his Father detested upon this earth; all that ever raised the quick anger of the Eternal God; all that ever made him put forth his arm, strong in judgment and in vengeance—all this is concentrated upon the sacred person of him who became the victim for the sins of men. How fair he seems to us, when we look up to that beautiful figure of Jesus—how fair he seemed to his Virgin Mother, even when no beauty or comeliness was left in him —how fair he seemed to the Magdalen, again, who saw him robed in his own crimson blood! The Father in heaven saw no beauty, no fairness in his Divine Son, in that hour; he only saw in him and on him all the sins of mankind, which he took upon himself that he might become for us a Saviour. Picture to yourselves, therefore,

THE WOMAN OF CANAAN

FROM THE PAINTING BY DROUAIS

"And behold, a woman of Canaan, . . . crying out, said to Jesus: 'Have mercy on me, O Lord, thou Son of David: my daughter is grievously troubled by a devil.' But he answered her not a word. And his disciples came and besought him, saying: 'Send her away, for she crieth after us.' And he, answering, said: 'I was not sent but to the sheep that are lost of the house of Israel.' But she came and worshipped him, saying: 'Lord, help me.' But he answered, and said: 'It is not good to take the bread of the children, and to cast it to the dogs.' And she said: 'Yea, Lord: for the whelps also eat of the crumbs that fall from the table of their masters.' Then Jesus, answering, said to her: 'O woman, great is thy faith: be it done to thee as thou wilt.' And her daughter was cured from that hour."

NAVAL
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first, this mighty fountain of Divine wrath that was poured out upon the Lord! It was the Father's hand—the hand of the Father's justice—outstretched to assert his rights, to restore to himself the honor and the glory of which the sins of all men, in all ages, in all climes, had deprived him. Picture to yourselves that terrible hand of God drawing back the bolts of heaven, and letting out on his own Divine Son the fury of his wrath that was pent up for four thousand years! We stand stricken with fear in the contemplation of the anger of God, in the first great punishment of sin, the universal deluge. All the sins that in every age roused the Father's anger were actually visible to the Father's eyes on the person of his Divine Son. We stand astonished and frightened when we see, with the eyes of faith and of revelation, the living fire descending from heaven upon Sodom and Gomorrah; the balls of fire floating in the air, thick as the descending flakes in the snowstorm; the hissing of the flames as they came rushing down from heaven, like the hail that comes down in the hailstorm; the roaring of these flames, as they filled the atmosphere; the terrible, lurid light of them; the shrieks of the people, who are being burned up alive; the lowing of the tortured beasts in the fields; the birds of the air falling, and sending forth their plaintive voices, as they fall to earth, their plumage scorched and burned. All the sins that Almighty God, in heaven, saw in that hour of his wrath, when he rained down fire—all these did he see, on this Good Friday morning, upon his own Divine and adorable Son. All the sins that ever man committed were upon him, in the hour of his humiliation and of his agony, because he was truly man; because he was a voluntary victim for our sins; because he stepped in between our nature, that was to be destroyed, and the avenging hand of the Father, lifted for our destruction; and these sins upon him became an argument to make the Almighty God in heaven forget, in that hour, every attribute of his mercy, and put forth against his Son all the omnipotence of his justice. Consider it well; let it enter into your minds, the strokes of the Divine vengeance that would have ruined you and me, and sunk us into hell for all eternity, were rained by the

unsparing hand of Omnipotence, in that hour, upon our Lord Jesus Christ.

The second fountain and source from which came forth the deluge of his sorrow and his suffering was his own Divine heart and his own immaculate nature. For, remember, he was as truly man as he was God. From the moment Mary received the Eternal Word into her womb, from that moment Christ, the Second Person of the Blessed Trinity, was as truly man as he was God; and in that hour of his Incarnation, a human body and a human soul were created for him. Now, first of all, that human soul that he took was the purest and most perfect that God could make—perfect in every natural perfection—in the quickness and comprehensiveness of its intelligence—in the large capacity for love in its human heart—in the great depth of its generosity and exalted human spirit. Nay, more, the very body in which that blessed soul was enshrined was so formed that it was the most perfect body that was ever given to man. Now, the perfection of the body in man lies in a delicate organization—in the extreme delicacy of fibre, muscle, and nerve; because they make it a fitting instrument in order that the soul within may inspire it. The more perfect, therefore, the human being is, the more sensitive is he to shame, the more deeply does he feel degradation, the more quickly do dishonor and humiliation, like a two-edged sword, pierce the spirit. Nay, the more sensitive he is to pain, the more does he shrink away naturally from that which causes pain; and that which would be pain to a grosser organization is actual agony, is actual torment, to the perfect man, formed with such a soul that at the very touch of his body the sensitive soul is made cognizant of pleasure and of pain, of joy and of sorrow. What follows from this? St. Bonaventure, in his "Life of Christ," tells us that so delicate was the sacred and most perfect body of our Lord, that even the palm of his hand or the sole of his foot was more sensitive than the inner pupil of the eye of any ordinary man; that even the least touch caused him pain; that every ruder air that visited that Divine face brought to him a sense of exquisite pain that ordinary men could scarcely experience. Add

to this that in him was the fullness of the Godhead, realizing all that was beautiful on earth; realizing, with infinite capacity, the enormity of sin; realizing every evil that ever fell upon nature in making it accessible to sin; and, above all, taking in, to the full extent of its eternal duration, the curse, the reprobation, and damnation that falls upon the wicked—oh, how many sources of sorrow are here? Here is the heart of the man—Jesus Christ—here is the fullness of the infinite sanctity of God—here, the infinite horror that God has for sin. For this man is God! Here, therefore, is at once the indignation, the infinite repugnance, the actual sense of horror and detestation which, amounting to an infinite, passionate repugnance, absorbed the whole nature of Jesus Christ in one act of violence against that which is come upon him. Now, every single sin committed in this world comes and actually effects, as it were, its lodgment in the soul and spirit of Jesus. At other times, he may rest, as he did rest, in the Virgin's arms—for she was sinless; at other times he may allow sin and the sinner to come to his feet and touch him; but by that very touch, she was made as pure as an angel of God. But to-day, this infinitely holy heart—this infinitely tender heart, must open itself to receive—no longer simply to purify, but to assume and atone for all the sins of the world.

The third great source of his suffering was the rage and the malice of men. They tore that sacred body; they forgot every instinct of humanity; they forgot every dictate, every ordinance of the old law, to lend to their outrages all the fury of hell, when they fell upon him, as the Scripture says, "like hungry dogs of chase upon their prey." He is now approaching the last sad day of his existence; he is now about to close his life in sufferings which I shall endeavor to put before you. But, remember, that this Good Friday, with all its terrors, is but the end of a life of thirty-three years of agony and of suffering! From the moment when the Word was made flesh in Mary's womb, from the moment when the Eternal God became man, even before he was born, the cross, the thorny crown, and all the horrors that were accomplished on Calvary were steadily before the eyes of Jesus. The Infant in Beth-

lehem saw them; the Child in Nazareth saw them; the Young Man, toiling to support his mother, saw them; the Preacher on the mountain-side beheld them. Never, for a single instant, were the horrors that were fulfilled on Good Friday morning absent from the mind or the contemplation of Jesus Christ. Well did the Psalmist say of him, "My grief and my sorrow is always before me;" well the Psalmist said, "I have, during my whole life, walked in sorrow; I was scourged the whole day!" That day was the thirty-three years of his mortal life. Picture to yourselves what that life of grief must have been. There was the Almighty God in the midst of men, hearing their blasphemies, beholding their infamous actions, fixing his all-pure and all-holy eyes on their licentiousness, their ambition, their avarice, their dishonesty, their impurity. And so the very presence of those he came to redeem was a constant source of grief to Jesus Christ. Moreover, he knew well that he came into the world to suffer, and only to suffer. Every other being created into this world was created for some joy or other. There is not, even in hell, a creature whom Almighty God intended, in creating, for a life and an eternity of misery; if they are there, they are there by their own act, not by the act of God. Not so with Christ. His sacred body was formed for the express and sole purpose that it might be the victim for the sins of man, and the sacrifice for the world's redemption. "Sacrifice and oblation," he said, "thou wouldst not, O God: but thou hast prepared a body for me." "Coming into the world," says St. Paul, "he proclaimed, 'for this I am come, that I may do thy will, O Father.'" The Father's will was that he should suffer; and for this was he created. Therefore, as he was made for suffering, as that body was given to him for no purpose of joy, but only of suffering, expiation, and of sorrow, therefore it was that God made him capable of a sorrow equal to the remission he was about to grant. That was infinite sorrow.

And now, having considered these things, we come to contemplate that which was always before the mind of Christ—that from which he knew there was no escape—that which was before him

really, not as the future is before us, when we anticipate it and fear it, but it comes indistinctly and confusedly before the mind; not so with Christ: every single detail of his Passion, every sorrow that was to fall upon him, every indignity that was to be put upon his body—all, in the full clearness of their details, were before the eyes of the Lord Jesus Christ for the thirty-three years of his life.

As the sun was sloping down toward the western horizon on the evening of the vigil of the Pasch, behold our Divine Lord with his Apostles around him; and there, seated in the midst of them, he fulfilled the last precept of the law, in eating the paschal lamb; and (as we saw last evening[1]) he then changed the bread and wine into his own body and blood, and fed his Apostles with that of which the paschal lamb was but a figure and a promise. Now they are about to separate in this world. Now the greatest act of the charity of God has been performed. Now the Lord Jesus Christ is living and palpitating in the heart of each and every one of these twelve. Now—horror of horrors!—he is gone into the heart of Judas! Arising from the table, our Lord took with him Peter and James and John, and he turned calmly and deliberately to enter the Red Sea of his Passion, and to wade through his own blood, until he landed upon the opposite shore of pardon and mercy and grace, and brought with him, in his own sacred humanity, the whole human race. Calmly, deliberately, taking his three friends with him, he went out from the supper-hall, as the shades of evening were deepening into night, and he walked outside the walls of Jerusalem, where there was a garden full of olive trees, that was called Gethsemane. The Lord Jesus was accustomed to go there to pray. Many an evening had he knelt within those groves; many a night had he spent under the shade of these trees, filling the silent place with the voice of his cries and prayer, before the Lord, his Father, to obtain pardon and mercy for mankind. Now he goes there—now for the last time; and as he is approaching—as soon as ever he catches sight of the garden—as soon as the familiar olives present

[1] Father Burke here refers to the evening of Holy Thursday.

themselves to his eyes, he sees—what Peter and James and John did not see—he sees there, in that dark garden, the mighty array, the mighty, tremendous array of all the sins that ever were committed in this world, as if they had taken the bodily form of demons of hell. There they were now, waiting silently, fearfully, with eyes glaring with infernal rage; and he saw them. And among them was he, the Lord God, to go? Among them must he go? No wonder that the moment he caught sight of that garden, he started back, and turning to the three Apostles, he said: "Stand by me now, for my soul is sorrowful unto death." And, leaning upon the virgin bosom of John, who was astonished at this sudden and awful trial of his Master, he murmured unto him, "My soul is sorrowful unto death! Stand by me," he says, "and watch with me, and pray!" The man—the man, proving his humanity, which belonged to him as truly as his divinity; the man, turning to and clinging to his friends, gathering them around him at that terrible moment when he was about to face his enemies, cries, "Stand by me! stand by me! and support me, and watch and pray with me!" And then, leaving them, alone he enters the gloomy place. Summoning all the courage of God, summoning to his aid all the infinite resources of his love, summoning the great thought that if he was about to be destroyed, mankind was to be saved, he dashes fearlessly into the depths of Gethsemane; and when he was as far from his Apostles as a man could throw a stone, there, in the dark depths of the forest, the Lord Jesus knelt down and prayed. What was his prayer? Oh, that army of sins was closing around him! Oh, the breath of hell was on his face! There did he see the busy demons marshalling their forces—drawing closer and closer to him all the iniquities of men. "O Father!" he cries—"O Father, if it be possible, let this chalice pass away from me!" But he immediately added, "Not my will, but thine, be done!" Then turning —for the Father's will was indicated to him in the voice from heaven, with the first tone of anger upon it, the first word of anger that Jesus ever heard from his Father's lips, saying: "It is my will to strike thee! Go!" He turned; he bared his innocent bosom;

he put out his sinless hands, and, turning to all the powers of hell, allowed the ocean-wave of sin to flow in upon him and overwhelm him. The lusts and wickedness of men before the flood, the impurities of Sodom and Gomorrah, the idolatries of the nations, the ingratitude of Israel—all the sins that ever appeared under the eyes of God's anger—all—all!—like the waves of the ocean, coming in and falling upon a solitary man who kneels alone on the shore—all fell upon Jesus Christ. He looks upon himself, and he scarcely recognizes himself now. Are these the hands of the Son of God, scarcely daring to uplift themselves in prayer, for they are red with ten thousand deeds of blood? Is this the heart of Jesus, frozen up with unbelief, as if he felt what he could not feel—that he was the personal enemy of God? Is this the sacred soul of Jesus Christ, darkened for the moment with the errors and the adulteries of the whole world? In the halls of his memory nothing but the hideous figures of sin!—desolation, broken hearts, weeping eyes, cries of despair, dire blasphemies;—these are the things he sees within himself; that he hears in his ears! It is a world of sin around him. It is a raging of demons about him. It is as if sin entered into his blood. O God! he bears it as long as a suffering man can bear. But, at length, from out the depths of his most sacred heart—from out the very divinity that was in him—the fountains of the great deep were moved, and forth came a rush of blood from every pore. His eyes can no longer dwell on the terrible vision. He can no longer look upon these red scenes of blood and impurity. A weakness comes mercifully to his relief. He gazes upon the fate that God has put upon him; and then he falls to the earth, writhing in his agony; and forth from every pore of his sacred frame streams the blood! Behold him! Behold the blood as it oozes out through his garments, making them red as those of a man who has trodden in the wine-press! Behold him, as his agonizing face lies prone upon the earth! Behold him, as, in the hour of that terrible agony, his blood reddens the soil of Gethsemane! Behold him, as he writhes on the ground—one mass of streaming blood—sweating blood from head to foot—crying out in his agony for the sins of the whole

world! A mountain of the anger of God is upon him. Behold him in Gethsemane, O Christian man! Kneel down by his side! Lie down on that blood-stained earth, and for the love of Jesus Christ, whisper one word of consolation to him! For, remember that you and I were there—were there, and he saw us—even as he sees us in this hour, gathered under the roof of this church. He saw us there in our quality of sinners, with every sin that ever we committed—as if it were a stone in our uplifted hand flung down upon his defenceless form! When Achan was convicted of a crime, Joshua gave word that every man of the Jewish nation should take a stone in his hand, and fling it at him; and all the people of Israel came and flung them upon him, and put him to death. So every son of man from Adam down to the last that was born on this earth —every son of man—every human being that breathed the breath of God's creation in this world, was there, in that hour, to fling his sins, and let them fall down upon Jesus Christ. All, all—save *one*. There was one whose hand was not lifted against him. There was one who, if she had been there, could be there only to help him and to console him. But no help, no consolation in that hour! Therefore, Mary, the only sinless one, was absent. He rises after an hour. No scourge has been yet laid upon that sacred body. No executioner's hand has profaned him as yet. No nail had been driven through his hands. And yet the blood covered his body—for his Passion began from that source to which I have alluded—his own Divine spirit! His Passion—his pain—began from within.[1] He rises from the earth. What is this which we hear? There is a sound, as of the voices of a rabble. There are hoarse voices filling the night. There are men with clubs in their hands, and lanterns lighted. They come with fire and fury in their eyes, and the universal voice is, "Where is he? Where is he?" Ah, there is one at the head of them! You hear his voice. "Come cautiously! I see him. I will point him out to you! There are four of them. There *He* is, with three of his friends. When you see me take a man in my arms and kiss him, he is the man! Lay hold of him at once,

[1] *Vide* Newman, "Mental Sufferings of Our Lord in His Passion."

and drag him away with you, and do what you please!" Who is he that says this? Who are they that come like hell-hounds, thirsting for the blood of Jesus Christ? That come with the rage of hell in their blood, and in their mouths? They are come to take him and to tear him to pieces! Who is this that leads them on? Oh, friends! Oh, friends and men! it is Judas, the Apostle! Judas, who spent three years in the society of Jesus Christ! Judas, who was taught by him every lesson of piety and virtue, by word and by example. Judas, who received the priesthood. Judas, upon whose lips, even now, blushes the sacred blood received in Holy Communion! Oh, it is Judas! And he has come to give up his Master, whom he has sold for thirty pieces of silver. He went, after his unworthy communion, to the Pharisees, and he said: "What will you give me, and I will sell—betray to you—give him up?" He put no price upon Jesus. He thought so little of his Master that he was prepared to take anything they would offer. They offered him thirty small pieces of silver; and he clutched at the money. He thought it was a great deal, and more than Jesus Christ was worth! Now he comes to fulfil his portion of the contract, and he points the Lord out by going up to him, putting his traitor lips upon the face of Jesus Christ, and stamping upon that face the kiss of a false-hearted, a wicked, and a traitorous follower. Behold him now! The Son of God sees him approach. He opens his arms to him. Judas flings himself in his Master's arms, and he hears the gentle reproach—O last proof of love!—O last opportunity to him to repent—even in this hour!—"Judas, is it with a kiss thou betrayest the Son of Man?"

Now the multitude rushes in upon him and seizes him. We have a supplement to the Gospel narrative in the revelations of many of the saints and of holy souls, who, in reward for their extraordinary devotion to the Passion of our Lord, were favored with a closer sight of his sufferings. Now, we are told by one of these, whose revelations, though not yet approved, are tolerated by the Church, that when our Divine Lord gave himself into the hands of his enemies, they bound his sacred arms with a rope, and rushed

toward the city, dragging along with them, forcibly and violently, the exhausted Redeemer. Exhausted, I say, for his soul had just passed through the agony of his prayer, and his body was still dripping with the sweat of blood. Between that spot and Jerusalem flowed the little stream called the Brook of Kedron. When they came to that little stream our Saviour stumbled, and fell over a stone. They, without waiting to give him time to rise, pulled and dragged him on with all their might. They literally dragged him through the water, wounding and bruising his body by contact with the rocks that were in the river's bed. It was night when they brought him into Jerusalem. That night a cohort of Roman soldiers formed the body-guard of Pilate. They were called archers; men of the most corrupt and terrible vices; men without faith in God or man; men whose every word was either a blasphemy or an impurity. These men, who were only anxious for amusement, when they found the prisoner dragged into Jerusalem at that hour, took possession of him for the night, and they brought him to their quarters; and there the Redeemer was put, sitting in the midst of them. During the whole of that long night, between Holy Thursday and Good Friday morning, the soldiers remained sleepless, employed in loud revel, in their derision and torture of the Son of God. They struck him on the head. They spat upon him. They hustled him with scorn from one to another. They bruised him. They wounded him in every conceivable form. Here, silent as a lamb before the shearer, was the Eternal Son of God, looking out, with eyes of infinite knowledge and purity, upon the very vilest of men that all the iniquity of this earth could bring around him.

He was brought before the high priest. He was asked to answer. The moment the Son of God opened his lips to speak, the moment he attempted to testify, a brawny soldier came out of the ranks, stepped before our Divine Lord, and saying to him, "Answerest thou the high priest thus?" drew back his clenched, mailed hand, with the full force of a strong man, and flinging himself forward, struck Almighty God in the face! The Saviour reeled, stunned by the blow. The morning came. Now he is led before

Pilate, the Roman governor, who alone has power to sentence him to death, if he be guilty; and who has the obligation to protect him and to set him at liberty, if he be innocent. The Scribes and the Pharisees were there, the leaders of the people; and the rabble of Jerusalem was with them; and in the midst of them was the silent, innocent victim, who knew that the sad and terrible hour of his crucifixion was upon him. Brought before Pilate, he is accused of this crime and that. Witnesses are called; and the moment they come—the moment they look upon the face of God—they are unable to give testimony against him. They could say nothing that proved him guilty of any crime: and Pilate, enraged, turned to the Pharisees, and said: "What do you bring this man here for? Why is he bound? Why is he bruised and maltreated? What has he done? I find no crime, or shadow of a crime, in him." He is not only innocent, but the judge declares before all the people, that the man has done nothing whatever to deserve any punishment, much less death. How is this sentence received? The Pharisees are busy among the people, whispering their calumnies, and prompting them to cry out, and say: "Crucify him! Crucify him! We want to have Jesus of Nazareth crucified! We want to do it early, because the evening will come and bring the Sabbath with it! We want to have his blood shed! Quick! Quick! Tell Pilate he must condemn Jesus of Nazareth, or else he is no friend to Cæsar!" The people cry out: "Let him be crucified! If you let him go you are no friend of Cæsar!" What says Pilate? "Crucify your King! He calls himself 'King of the Jews.' You, yourselves, wished to make him your King, and you honored him. Am I to crucify him whom you would have for King! Am I to crucify your King?" And then—then, in an awful moment, Israel declared solemnly that God was no longer her King; for the people cried out: "He is not our King! We have no King but Cæsar!" We have no King but Cæsar! The old cry of the man who, committing sin, says: "I have no King but my own passions; I have no King but this world; I have no King but the thoughts of money, or of honors, or of indulgence!" So the Jews cried: "He is no

King of ours; we have no King but Cæsar!" Pilate, no doubt in a spirit of compromise, said to himself, "I see this man cannot escape. I see murder in these people's eyes! They are determined upon the crucifixion of this man, and, therefore, I must try to find out some way or another of appealing to their mercy." Then he thought to himself, "I will make an example of him. I will tear the flesh off his bones. I will cover him with blood. I will make him such a pitiable object that not one in all that crowd will have the heart to demand further punishment or another blow for him." So he called his officers, and said: "Take this man, and scourge him so as to make him frightful to behold; let him be so mangled that when I show him to the people they may be moved to pity and spare his life, for he is an innocent man." In the cold, early morning, the Lord is led forth into the court-yard of the Prætorium, and there sixty of the strongest men of the guard are picked out, chosen for their strength; and they are told off into thirty pairs, and every man of the sixty has a new scourge in his hand. Some have chains of iron; some, cords knotted, with steel spurs at the end of them; others, the green, supple twig, plucked from the hedge in the early morning, long and supple and terrible, armed with thorns. Now these men come and close around our Lord. They strip him of his garments; they leave him perfectly naked, blushing in his infinite modesty and purity, so that he longs for them to begin in order that they may robe him in his blood. They tie his hands to a pillar; they tie him so that he cannot move, nor shrink from a blow, nor turn aside. And then the first two advance; they raise their brawny arms in the air; and then, with a hiss, down come the scourges upon the sacred body of the Lord! Quicker again and quicker these arms rise in the air with these terrible scourges. Each stroke leaves its livid mark. The flesh rises into welts. The blood is congealed, and purple beneath the skin. Presently, the scourge comes down again, and it is followed by a quick spurt of blood from the sacred body of our Lord—the blows quickening, and without pause, and without mercy; the blood flowing after every additional blow,—till these two strong men are fatigued and tired out,

until their scourges are soddened, and saturated, and dripping with his blood, do they still strike him, and then retire, exhausted, from their terrible labor. In comes another pair—fresh, vigorous, fresh arms and new men—come to rain blows upon the defenceless body of the Lord, upon his sacred limbs, upon his sacred shoulders. Every portion of his sacred body is torn; every blow brings the flesh from the bones, and opens a new wound and a new stream of blood. Now he stands ankle-deep in his own blood, hanging out from that pillar, exhausted, with head drooping, almost insensible. He is still beaten, even when the very men who strike him think, or suspect, that they may have killed him. It was written in the Old Law: "If a man be found guilty," says the Lord in Deuteronomy, "let him be beaten, and let the measure of his sin be the measure of his punishment; yet, so that no criminal receive more than forty stripes, lest thy brother go away shamefully torn from before thy face!" These were the words of the law. Well the Pharisees knew it! And there they stood around in the outer circle, with hate in their eyes, fury upon their lips; and even when the very men who were dealing out their revenge thought they had killed the victim they were scourging, still came forth from these hardened hearts the words of encouragement: "Strike him still! Strike him still!" And there they continued their cruel task until sixty men retired, fatigued and worn out with the work of the scourging of our Lord.

Now behold him, as senseless he hangs from that pillar, one mass of bruised and torn flesh!—one open wound, from the crown of his head to the soles of his feet!—all bathed in the crimson of his own blood, and terrible to behold! If you saw him here, as he stood there; if you saw him now, standing upon that altar—there is not a man or woman among you that could bear to look upon the terrible sight. They cut the cords that bound him to the pillar; and the Redeemer fell down, bathed in his own blood, and senseless upon the ground. Behold him again, as at Gethsemane; now, no longer the pain from within, but the pain from the terrible hand of man—the instrument of God's vengeance. Oh, behold him! Mary heard those stripes, and yet she could not save her Son. Mary's

heart went down with him to the ground, as he fell from that pillar of his scourging! Oh, behold him, you mothers! You fathers, behold the Virgin's Child, your God—Jesus Christ! The soldiers amused themselves at the sight of his sufferings, and scoffed at him as he lay prostrate. Recovering somewhat, after a time he opened his languid eyes and rose from that ground—rose all torn and bleeding. They throw an old purple rag around his shoulders, and they set him upon a stone. One of them has been, in the meantime, busily engaged in twisting and twining a crown made of some of those thorns which they had prepared for the scourging—a crown in which seventy-two long thorns were put, so that they entered into the sacred head of our Lord. This crown was set upon his brow. Then a man came with a reed in his hand and struck those thorns deep into the tender forehead. They are fastened deeply in the most sensitive organ, where pain becomes maddening in its agony. He strikes the thorns in till even the sacred humanity of our Lord forces from him the cry of agony! He strikes them in still deeper! —deeper! O my God! O Father of Mercy! And all this opens up new streams of blood!—new fountains of love! The blood streams down, and the face of the Most High is hidden under its crimson veil. Now, now, indeed, O Pilate,—O wise and compromising Pilate,—now, indeed, you have gained your end! You have proved yourself the friend of Cæsar. Now, there is no fear but that the Jews, when they see him, will be moved by compassion! They bring him back and they put him standing before the Roman governor. His rugged pagan heart is moved within him with horror when he sees the fearful example they have made of him. Frightened when he beheld him, he turned away his eyes; the spectacle was too terrible. He called for water and washed his hands. "I declare before God," he says, "I am innocent of this man's blood!" He leads him out on the balcony of his house. There was the raging multitude, swaying to and fro. Some are exciting the crowd, urging them to cry out to crucify him; some are preparing the Cross, others getting ready the hammer and nails, some thinking of the spot where they would crucify him! There they were,

arguing with diabolical rage. Pilate came forth in his robes of office. Soldiers stand on either side of him. Two soldiers bring in our Lord. His hands are tied. A reed is put in his hand in derision. Thorns are on his brow. Blood is flowing from every member of his sacred body. An old, tattered purple rag is flung over him. Pilate brings him out, and, looking round on the multitude, says: "*Ecce homo!* Behold the man! You said I was no friend to Cæsar. You said I was afraid to punish him! Behold him now! Is there a man among you who would have the heart to demand more punishment?" O heaven and earth! O heaven and earth! The cry from out every lip, from out every heart, is: "We are not yet satisfied! Give him to us! Give him to us! We will crucify him!" "But," says Pilate, "I am innocent of his blood!" And then came a word—and this word has brought a curse upon the Jews from that day to this. Then came the word that brought the consequences of their crime on their hard hearts and blinded intellects. They cried out, "His blood be upon us and upon our children! Crucify him!" "But," says Pilate, "here is a man in prison; he is a robber and a murderer! And here is Jesus of Nazareth whom I declare to be innocent! One of these I must release. Which will you have —Jesus or Barabbas?" And they cried out: "Barabbas! give us Barabbas! But let Jesus be crucified!" Here is compared the Son of God to the robber and the murderer. And the robber and murderer is declared fit to live, and Jesus Christ, the Son of God, is declared fit only to die! The vilest man in Jerusalem declared in that hour that he would not associate with our Lord, and that the Son of God was not worthy to breathe the air polluted by this man! So Barabbas came forth, rejoicing in his escape; and, as he mingled in the crowd, he, too, threw up his hands and cried out, "Oh, let him be crucified! Let him be crucified!" He is led forth from the tribunal of Pilate. And, now, just outside of the prefect's door, there are men holding up a long, weighty, rude cross, that they had made rapidly; for they took two large beams, put one across the other, fastened them with great nails, and made it strong enough to uphold a full-grown man. There is the cross! There is the man

with the nails! And there are all the accompaniments of the execution. And he who is scarcely able to stand—he, bruised and afflicted—the Man of Sorrows, fainting with infirmity, is told to take that cross upon his bleeding, wounded shoulders, and to go forward to the mountain of Calvary. Taking to him that cross, holding it to his wounded breast, putting to it in tender kisses the lips that were distilling blood, the Son of God, with the cross upon his shoulders, turns his faint and tottering footsteps toward the steep and painful way that led to Calvary. Behold him as he goes forth! That cross is a weight almost more than a man can carry; and it is upon the shoulders of one from whom all strength and manliness are gone. Behold the Redeemer, as he toils painfully along, amid the shouts and shrieks of the enraged people. Behold him as he toils along the flinty way, the soldiers driving him on, the people inciting them, every one rushing and hastening to Calvary, to witness the execution. John, the beloved, follows him. A few of his faithful followers toil along. But there is one who traces each of his blood-stained footsteps; there is one who follows him with a breaking heart; there is one whose very soul within her is pierced and torn with the sword of sorrow. Oh, need I name the Mother, the Queen of Martyrs! In that hour of his martyrdom, Mary, the mother of Jesus, followed immediately in his footsteps, and her whole soul went forth in prayer for an opportunity to approach him, to wipe the blood from his sacred face. Oh, if they would only let her come to him, and say, "My child, I am with you!" If they would only let her take in her womanly arms, from off the shoulders of her dear Son, that heavy cross that he cannot bear! But, no! She must witness his misery; she must witness his pain. He toils along; he takes the first few steps up the rugged side of Calvary. Suddenly his heart ceases to beat; the light leaves his eyes; he sways, for a moment, to and fro; the weakness and the sorrow of death are upon him; he totters, falls to the earth; and down, with a heavy crash, comes the weighty cross upon the prostrate form of Jesus Christ! Oh, behold him, as for the third time he embraces that earth which is sanctified and redeemed by his love!

Mary rushes forward; Mary thinks her Child is dead; she thinks that terrible cross must have crushed him into the earth. She rushes forward; but with rude and barbarous words the woman is flung aside. The cross is lifted up and placed on the shoulders of Simon of Cyrene; and with blows and blasphemies, the Saviour of the world is obliged to rise from that earth, and, worn with the sorrows and afflictions of death, faces the rugged steep on the summit of which is the place destined for his crucifixion. Arrived at the place, they tear off his garments; they take from him the seamless garment which his mother's loving hands had woven for him; they take the humble clothing in which the Son of God had robed himself—saturated, steeped as it is in his blood; and in removing them they open afresh every wound, and once again the saving blood of Christ is poured out upon the ground. With rude, blasphemous words, the God-Man is told to lie down upon that cross. Of his own free will he stretches his tender limbs, puts forth his hands and stretches out his feet at their order. The executioners take the nails and the hammer, and they kneel upon his sacred bosom; they press out his hands till they bring the palms to where they made the holes to fit the nails. They stretch him out upon that cross, even as the paschal lamb was stretched out upon the altar; they kneel upon the cross; they lay the nails upon the palms of his hands. The first blow drives the nail deep into his hands, the next blow sends it into the cross. Blow follows blow. They are inflamed with the rage of hell. Earnestly they work—and hell delights in the scene—tearing the muscles and the sinews of his hands and feet. Rude, terrible blows fall on these nails, and reëcho in the heart of the Virgin, until that heart seems to be broken at the foot of the cross. And now, when they have driven these nails to the heads, fastening him to the wood, the cross is lifted up from the ground. Slowly, solemnly, the figure of Jesus Christ, all red with blood, all torn and disfigured, rises into the air, until the cross, attaining its full height, is fixed into its socket in the earth. The banner of salvation is flung out over the world; and Jesus Christ, the Son of God, and the Redeemer of mankind, appears in midair, and looks out over the crowd and over

Jerusalem, over hill and valley, far away toward the sea of Galilee, and all around the horizon; and the dying eyes of the Saviour are turned over the land and the people for whom he is shedding his blood. Uplifted in midair—the eternal sacrifice of the Redeemer for everlasting—hanging from these three terrible nails on the Cross—for three hours he remained. Every man took up his position. Mary, his mother, approaches, for this is the hour of her agony; she must suffer in soul what he suffers in body. John, the disciple of love, approaches, and takes his stand under his Master's outstretched hands. Mary Magdalen rushes through the guards, to the feet of her Lord and Master; they are now bathed with other tears—with the tears of blood that save the world; the feet which it was her joy to weep over! And now she clasps the cross, and pours out her tears, until they mingle with the blood which flows down his feet. There are the Pharisees and the Scribes, who have gained their point; they come and stand before the cross; they look upon that figure of awful pain and misery; they see those thorns sunk deeply into that drooping head with no love in their hearts; they see the agony expressed in the eyes of the victim who is dying; and then, looking up exultingly, they rejoice and say to him: "You said you could destroy the temple, and build it up in three days; now, come down from the cross, and we will believe in and worship you." The Roman soldier stood there, admiring the courage with which the Man died. The third hour is approaching. The penitent thief on his right hand had received his pardon. A sudden gloom gathers round the scene. Before we come to the last moment, I ask you to consider Jesus Christ as your God. I ask you to consider the sacrifice that he made, and to consider the circumstances under which he approached that last moment of his life. All he had in the world was some little money; it was kept to give to the poor; Judas had that, and he had stolen it. Christ had literally nothing but the simple garments with which he had been clothed; these the soldiers took, and they raffled for them under his dying eyes. What remained for him? The love of his Mother; the sympathy of John? But he, uplifted on the cross, said to Mary,

"Woman, behold thy son!" And to John he said, "Son, behold thy mother!" "Thus I give one to the other; let that love suffice; and leave me all alone and abandoned to die." What remained to him? His reputation for sanctity, for wisdom, and for power? His reputation for sanctity was so great that the people said: "This man never could do such things if he had not come from God." And as to his wisdom, his reputation for wisdom was such that we read, not one of the Pharisees or doctors of the law had the courage to argue with him. His reputation for power was such that the people all said: "This man speaks and preaches, not as the Pharisees, but as one having power." Christ had sacrificed and given up his reputation for sanctity, for he was crucified as a blasphemer and a teacher of evil. His reputation for wisdom was sacrificed in the course of his Passion, when Herod declared that he was a fool. Clothed in a white garment in derision, he was marched through the streets of Jerusalem, from Herod's palace to Pilate's house, dressed as a fool; and men came to their doors to point the finger of scorn and laugh at him, and reproached each other for having listened to his doctrine. His reputation for power was gone. They came to the foot of the cross and said: "Now, if you have the power, come down from that cross and we will believe you." Now, all the man's earthly possessions are gone; his few garments are gone; Mary's love and her sustaining compassion are gone; his reputation is gone; he is one wound, from head to foot; the anger of man has vented itself upon him. What remains for him? The ineffable consolation of his divinity; the infinite peace of the Godhead, the Father! O Man of Sorrow! O Lord Jesus Christ, cling to that! Whatever else may be taken from you, that cannot be taken away. O Master, lean upon thy Godhead! O crucified, bleeding, dying Lord, do not give up that which is thy peace and thy comfort—thy joy in the midst of all this suffering! But what do I see! The dying head is lifted up; the drooping eyes are cast heavenward; an expression of agony absorbing all others comes over the dying face, and a voice breaks forth from the quivering, agonized lips: "My God! My God! why hast thou forsaken me!" The

all-sufficient comfort of the divinity and the sustaining power of the Father's love are put away from him in that hour! A cloud came between Jesus Christ upon the cross, the victim of our sins, and the Father's face in heaven; and that cloud was the concentrated anger of God which came upon his Divine Son, because of our sins and our transgressions. Not that his divinity quitted him. No; he was still God; but by his own act and free will, he put away the comfort and the sustaining power of the divinity for a time, in order that every element of sorrow, every grief, every misery of which the greatest victim of this earth was capable, should be all concentrated upon him at the hour of his death. And then, having used these solemn words, he awaited the moment when the Father's will should separate the soul from the body. Now, Mary and John have embraced; Judas is struggling in the last throes of his self-imposed death; Peter has wept his tears. The devil for a moment triumphs; and the Man-God upon the cross awaits the hour and the moment of the world's redemption. The sun in the heavens is withdrawn behind mysterious clouds; and though it was but three o'clock in the day, a darkness like that of midnight came upon the land. Men looked upon each other in horror and in terror. Presently a rumbling noise was heard; and they looked around and saw the hills and the mountains tremble on their bases; the very ground seemed to rock beneath them; it groans as though the earth were breaking up from its centre; the rocks are splitting up, and round them strange figures are flitting here and there; the graves are opened, and the dead entombed there are walking in the dark ways before them. What is this? Who is this terrible man that we have put upon that cross? The earth quakes; darkness is still upon it; perfect silence reigns over Calvary, unbroken by the cry of the dying Redeemer—unbroken by the voice of the scoffers—unbroken by the sobs of the Magdalen. Every heart seems to stand still. Then, over that silence, in the midst of that darkness, is heard the loud cry, "Father, into thy hands I commend my spirit!" The head of the Lord Jesus Christ droops: the Man upon the Cross is dead; and the world is saved and redeemed! The moment the cry came forth

THE MAGDALEN

FROM THE PAINTING BY GUIDO RENI

GRAND
PRAIRIE

from the dying lips of Jesus Christ, the devil, who stood there, knew that it was the Son of God who was crucified, and that his day was gone. Howling in despair, he fled from the Redeemer's presence into the lowest depths of hell. The world is saved. The world is redeemed. Man's sin is wiped out. The blood that washed away the iniquity of our race has ceased to flow from the dead and pulseless heart of Jesus. Wrapt in prayer, Mary bowed down her head under the weight of her sorrows. The Magdalen looked up and beheld the dead face of her Redeemer. John stretched out his hands and looked upon that face. The Roman soldier lays hold of his lance, under some strange impulse. Word comes that the body was to be taken down; they did not know whether our Lord was dead; there might yet some remnant of life remain in him; the question was to prove that he was dead, and this man approaches. As a warrior, he puts his lance in rest, rushes forward with all the strength of his arm, and drives the lance right into the heart of the Lord! The heavy cross sways; it seems as if it was about to fall; the lance quivers for an instant in the wound; the man draws it forth again; and forth from the heart of the dead Christ streamed the waters of life and the blood of redemption. The soldier drew back his lance, and the next moment, on his knees, before the Crucified, with the lance dripping with the blood of the Lord still in his hand, he cried out, " Truly, this man was the Son of God! " Then the earthquake began again; the dead were seen passing in fearful array, turning the eyes of the tomb upon the faces of those Pharisees who had crucified the Lord. And the people, frightened, became conscious that they had committed a terrible crime, when they heard Longinus, the Roman soldier, cry out: " This man is truly the Son of God, whom you have crucified." Then came down from Calvary the crowds, exclaiming, " Yes, truly, this is the Son of God." And they went down the hillside, weeping and beating their breasts. Oh, how much we cost! Oh, how great was the price that he paid for us! Oh, how generously he gave all he had —and he was God—for your salvation and mine! It is well to rejoice and be here; it is well to come and contemplate the blessings

which that blessed, gracious Lord has conferred on us. It is also well to consider what he paid and how much it cost him. And if we consider this, then, with Mary the mother, and Mary the Magdalen, and John the Evangelist and friend—then will our hearts be afflicted. For the soul that is not afflicted on this day, shall be wiped out from the pages of the Book of Life.

THE CHURCH OR THE BIBLE[1]

Two conditions of salvation—Religious indifference—Revelation—The true faith—Jesus, the Son of the living God—The truths that God has taught—Private interpretation of the Bible—Authority of the apostles—Writings of the evangelists—Early Christians the first fruit of the blood of Jesus Christ—The founders of Christianity—The Church of God without the Bible—False Gospels and Epistles—The inspired books—Bibles rare before the invention of printing—Slow and laborious work of the copyist—Salvation not dependent upon the Bible—Erroneous translations—The King James version—Protestant opinion of the Bible—Errors, heresies, and blasphemous doctrines—Three hundred and fifty different denominations—Warring sects—Catholics and the Bible—Teaching of the Church—Its infallibility—Divine faith and human faith.

WHEN our Divine Saviour sent his apostles and his disciples throughout the whole universe to preach the Gospel to every creature, he laid down the conditions of salvation thus: "He that believeth and is baptized," said the Son of the living God, "shall be saved, but he that believeth not shall be condemned." Here, then, our blessed Lord laid down the conditions of salvation: two conditions—faith and baptism. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned, or damned; hence, then, two conditions of salvation—faith and baptism.

We must have faith in order to be saved, and must have divine faith, not human faith; human faith will not save a man, but divine faith. What is divine faith? It is to believe, upon the authority of God, the truths that God has revealed; that is divine faith. To believe all that God has taught upon the authority of God, and to believe without doubting, without hesitating; for the moment you commence to doubt or hesitate, that moment you commence to

[1] By the Rev. Arnold Damen, S. J., the great missionary leader, and founder and organizer of the Jesuit Institutions of Chicago.

mistrust the authority of God, and, therefore, to insult God by doubting his word. Divine faith, therefore, is to believe in what God has taught, but to believe without doubting, without hesitating. Human faith is when we believe a thing upon the authority of men—on human authority. That is human faith; but divine faith is to believe without doubting, without hesitating, whatsoever God has revealed, upon the authority of God, upon the word of God.

Therefore it is not a matter of indifference what religion a man professes, provided he be a good man.

You hear it said nowadays, in this century of little faith—you hear it on all sides, that it matters not what religion a man professes, provided he be a good man. That is heresy, and I shall prove it to be such. If it be a matter of indifference what a man believes, provided he be a good man—why, then, it is useless for God to make any revelation whatever. If a man is at liberty to reject what God reveals, what use for God to make revelation? What use for Christ to send out his apostles and disciples to teach all nations, if those nations are at liberty to believe or reject the teachings of the apostles or disciples? You see at once that this would be insulting God.

If God reveals a thing or teaches a thing, he means to be believed. He wants to be believed whenever he teaches or reveals a thing. Man is bound to believe whatsoever God has revealed; for we are bound to worship God, both with our reason and intellect, as well as with our heart and will. God is master of the whole man; he claims his will, his heart, his reason, and his intellect.

Where is the man in his reason, no matter what denomination, church, or religion he belongs to, that will deny we are bound to believe what God has taught? I am sure there is not a Christian who will deny we are bound to believe whatsoever God has revealed; therefore it is not a matter of indifference what religion a man professes; he must profess the true religion if he would be saved.

But what is the true religion? To believe all that God has taught. I am sure even my Protestant friends will admit this

is right; for, if they do not, I would say they are no Christians at all.

But what is the true faith?

"The true faith," say my Protestant friends, "is to believe in the Lord Jesus."

Agreed. Catholics believe in that. Tell me what you mean by believing in the Lord Jesus?

"Why," says my Protestant friend, "you must believe that he is the Son of the living God."

Agreed again; thanks be to God, we can agree on something. We believe that Jesus Christ is the Son of the living God; that he is God. To this we all agree, excepting the Unitarian and Socinian. If Christ be God, then we must believe all he teaches. Is not this so, my dearly beloved Protestant brethren and sisters? And that's the right faith, isn't it?

"Well, yes," says my Protestant friend, "I guess that is the right faith; to believe that Jesus is the Son of the living God, we must believe all that Christ has taught."

We Catholics say the same, and here we agree again. Christ, then, we must believe, and that is the true faith; we must believe all that Christ has taught, that God has revealed, and without that faith there is no salvation, without that faith there is no hope of heaven, without that faith there is eternal damnation! We have the words of Christ for it. "He that believeth not shall be condemned," says Christ.

But if Christ commands me, under pain of eternal damnation, to believe all that he has taught, he must give me the means to know what he has taught, for Christ could not condemn me for believing a thing I do not know. Christ is a good and just God, loves us and desires our salvation, and will not condemn us for not doing a thing we do not know to be his will—for not believing a thing we do not know to be his teaching or revelation.

If, therefore, Christ commands me to believe, upon pain of eternal damnation, he is bound to give me the means of knowing what he has taught. And the means Christ gives us of knowing this

must have been at all times within the reach of all people; for, as all people have a right to salvation, so have they a right to the means of learning what God has taught, so that they may believe it and save their souls.

The means that God gives us to know what he has taught must be a means adapted to the capacities of all intellects—even the dullest. For even those of the dullest understanding have a right to salvation, and consequently, they have a right to the means whereby they shall learn the truths that God has taught, that they may believe them and be saved.

The means that God gives us to know what he has taught must be an infallible means; for if it be a means that can lead us astray, it can be no means at all. It must be an infallible means, so that if a man makes use of that means he will infallibly, without fear of mistake or error, be brought to a knowledge of all the truths that God has taught.

I don't think any one—I care not what he is, a Christian or an unbeliever—can object to my premises; and these premises are the groundwork of all my reasoning. I will repeat them, for on these premises rests all the strength of my discourse.

If God commands me, under pain of eternal damnation, to believe all that he has taught, he is bound to give me the means to know what he has taught; and the means that God gives me to know what he has taught must have been at all times within the reach of all people—must be adapted to the capacities of all intellects, must be an infallible means to us; so that if a man makes use of it, he will be brought to a knowledge of all the truths that God has taught.

Has God given us such means? "Yes," say my Protestant friends; "he has." And so says the Catholic, "God has given us such means." What is the means God has given us whereby we shall learn the truth God has revealed? "The Bible," say my Protestant friends; "the Bible, the whole of the Bible, and nothing but the Bible." But we Catholics say, "No; not the Bible and its private interpretation, but the Church of God."

I will prove the facts, and I defy all my separated brethren, and all the preachers into the bargain, to disprove what I state. I say, then, it is not the private interpretation of the Bible that has been appointed by God to be the teacher of man, but the Church of the living God.

For, my dear people, if God had intended that man should learn his religion from a book—the Bible—surely God would have given that book to man; Christ would have given that book to man. Did he do it? He did not. Christ sent his apostles throughout the whole universe, and said: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you."

Christ did not say, "Sit down and write Bibles and scatter them over the earth, and let every man read his Bible and judge for himself." If Christ had said that, there would never have been a Christianity on the earth at all, but a Babylon and confusion instead, and never one Church, the union of one body; hence Christ never said to his apostles, "Go and write Bibles and distribute them, and let every one judge for himself." That injunction was reserved for the sixteenth century, and we have seen the result of it. Ever since the sixteenth century there have been springing up religion upon religion, and churches upon churches, all fighting and quarrelling with one another, and all because of the private interpretation of the Bible.

Christ sent his apostles with authority to teach all nations, and never gave them any command to write the Bible; and the apostles went forth and preached everywhere, and planted the Church of God throughout the earth, but never thought of writing.

The first word written was by St. Matthew, and he wrote for the benefit of a few individuals. He wrote the Gospel about seven years after Christ left this earth; so that the Church of God, established by Christ, existed seven years before a line was written of the New Testament.

St. Mark wrote about ten years after Christ left this earth;

St. Luke, about twenty-five years; and St. John, about sixty-three years after Christ had established the Church of God. St. John wrote the last portion of the Bible—the Book of Revelation—about sixty-five years after Christ had left this earth and the Church of God had been established. The Catholic religion had existed sixty-five years before the Bible was completed—before it was written.

Now, I ask you, my dearly beloved separated brethren, were these Christian people who lived during the period between the establishment of the Church of Jesus and the finishing of the Bible—were they really Christians, good Christians, enlightened Christians? Did they know the religion of Jesus? Where is the man that will dare to say that those who lived from the time that Christ went up to heaven to the time the Bible was completed were not Christians? It is admitted on all sides, by all denominations, that they were the very best of Christians, the most perfect of Christians, the first fruit of the blood of Jesus Christ.

But how did they know what they had to do to save their souls? Was it from the Bible they learned it? No; because the Bible was not written. And would our Divine Saviour have left his Church for sixty-five years without a teacher—if the Bible is the teacher of man? Most assuredly not.

Were the apostles Christians, I ask you, my dear Protestant friends? You say, "Yes, sir; they were the very founders of Christianity." Now, none of the apostles ever read the Bible—not one of them, except, perhaps, St. John; for all of them had died martyrs for the faith of Jesus Christ, and never saw the cover of a Bible; and every one of them died martyrs and heroes for the Church of Jesus before the Bible was completed.

How, then, did those Christians that lived in the first sixty-five years after Christ had left this earth—how did they know what they had to do to save their souls? They knew it precisely in the same way that you know it, my dear Catholic friends. You know it from the teaching of the Church of God, and so did the primitive Christians know it.

Not only sixty-five years did Christ leave the Church he had established without a Bible, but over three hundred years. The Church of God was established and went on spreading itself over the whole globe without the Bible for more than three hundred years. In all that time the people did not know what constituted the Bible.

In the days of the apostles there were many false Gospels. There was the Gospel of Simon, the Gospel of Nicodemus, of Mary, of Barnabas, and the Gospel of the Infancy of Jesus; and all of these Gospels were spread among the people, and the people did not know which of these were inspired, and which false and spurious. Even the learned themselves were disputing whether preference should be given to the Gospel of Simon or that of Matthew, to the Gospel of Nicodemus or the Gospel of Mark, the Gospel of Mary or that of Luke, the Gospel of the Infancy of Jesus or the Gospel of St. John.

And so it was in regard to the Epistles: there were many spurious epistles written, and the people for over three hundred years were at a loss to know which Gospel was false or spurious, or which inspired; and, therefore, they could not take the Bible for their guide, for they did not know what constituted the books of the Bible.

It was not until the fourth century that the Pope of Rome, the Head of the Church, the successor of St. Peter, assembled together the bishops of the world in a council; and there, in that council, it was decided that the Bible, as we Catholics have it now, is the Word of God, and that the Gospels of Simon, Nicodemus, Mary, the Infancy of Jesus, and Barnabas, and all these other epistles, were spurious, or at least unauthentic; that there was no evidence of their inspiration; and that the Gospels of St. Luke, Matthew, Mark, and John, and the Book of Revelation, were inspired by the Holy Ghost.

Up to that time the whole world, for three hundred years, did not know what the Bible was; hence they could not take the Bible for their guide, for they did not know what constituted the

Bible. Would our Divine Saviour, if he intended man to learn his religion from a book, have left the Christian world for three hundred years without that book? Most assuredly not.

Not only for three hundred years the world was left without the Bible, but for one thousand four hundred years the Christian world was left without the sacred book.

Before the art of printing was invented, Bibles were rare things; Bibles were costly things. Now, you must all be aware, if you have read history at all, that the art of printing was invented only a little more than four hundred years ago, about the middle of the fifteenth century, and about one hundred years before there was a Protestant in the world.

As I have said, before printing was invented books were rare and costly things. Historians tell us that in the eleventh century —eight hundred years ago—Bibles were so rare and costly that it took a fortune, a considerable fortune, to buy one's self a copy; it took the lifetime of a man to make one's self a copy of the Bible! Before the art of printing, everything had to be done with the pen upon parchment or sheepskin. It was, therefore, a tedious and costly operation.

Now, in order to arrive at the probable cost of a Bible at that time, let us suppose that a man should work ten years to make a copy of the Bible, and earn a dollar a day; well, then, the cost of that Bible would be $3,650! Now, let us suppose that a man should work at the copying of the Bible for twenty years, as historians say it would have taken him at that time, not having the conveniences and improvements to aid him that we have now; then, at a dollar a day, for twenty years, the cost of a Bible would be nearly $8,000.

Suppose I came and said to you, " My dear people, save your souls; for if you lose your souls all is lost." You would say, " Sure enough, that is true!" You would ask, " What are we to do to save our souls?" The Protestant preacher would say to you, " You must get a Bible; you can get one at such a shop." You would ask the cost, and be told it was $8,000. You would exclaim: " The

Lord save us! And cannot we go to heaven without that book?" The answer would be: "No; you must have the Bible and read it." You murmur at the price, but are asked, "Is not your soul worth $8,000?" Yes, of course it is; but you say you have not the money, and if you cannot get a Bible, and your salvation depends upon it, evidently you would have to remain outside the kingdom of heaven. This would be a hopeless condition, indeed.

For fourteen hundred years the world was left without a Bible; not one in ten thousand, not one in twenty thousand, before the art of printing was invented, had the Bible. And would our Divine Lord have left the world without that book if it was necessary to man's salvation? Most assuredly not.

But let us suppose for a moment that all had Bibles, that Bibles were written from the beginning, and that every man, woman, and child had a copy—what good will that book be to people who do not know how to read it? It is a blind thing to such persons.

Even now one half the inhabitants of the earth cannot read. Moreover, as the Bible was written in Greek and Hebrew, it would be necessary to know these languages to be able to read it.

But it is said we have it translated now into French, English, and other languages of the day. Yes; but are you sure you have a faithful translation? If not, you have not the Word of God. If you have a false translation, it is the work of man. How shall you ascertain that? How find out that you have a faithful translation from the Greek and Hebrew?

"I do not know Greek or Hebrew," says my separated friend; "for my translation I must depend upon the opinion of the learned —upon their decision."

Well, then, my dear friends, suppose the learned should be divided in their opinions, and some of them should say it is good, and some false—then your faith is gone; you must commence doubting and hesitating, because you do not know whether the translation is good.

Now, with regard to the Protestant translation of the Bible, allow me to tell you, my respected brethren, that the most learned

among Protestants state that your translation—King James's edition—is a very faulty translation and full of errors. Your own learned divines, preachers, and bishops have written whole volumes to point out all the errors that exist in the King James translation, and Protestants of various denominations acknowledge it.

Some years ago, when I lived in St. Louis, there was held in that city a convention of ministers. All denominations were invited to that convention, the object being to arrange for a new translation of the Bible and to give it to the world. The proceedings of the convention were published daily in the Missouri "Republican." A learned—a very learned—Presbyterian, I think it was, stood up, and, urging the necessity of giving a new translation of the Bible, said that in the present Protestant translation there were no less than thirty thousand errors!

And you say, my dear Protestant friends, the Bible is your guide and teacher. What a teacher, with thirty thousand errors! The Lord save us from such a teacher! One error is bad enough, but thirty thousand are a little too much.

Another preacher stood up in the convention—I think he was a Baptist—and, urging the necessity of giving a new translation of the Bible, said that for thirty years past the world was without the Word of God, for the Bible that we have is not the Word of God at all.

Here are your own preachers for you! You all read the newspapers, no doubt, my friends, and must know what happened in England a few years ago. A petition was sent to Parliament for an allowance of several thousand pounds sterling for the purpose of getting up a new translation of the Bible, and that movement was headed and carried on by Protestant bishops and clergymen.

But, my dear people, how can you be sure of your faith? You say the Bible is your guide, but you do not know if you have it. Let us suppose for a moment that all should have a Bible—should all read it and have a faithful translation; even then it cannot be the guide of man, because the private interpretation of the Bible is not infallible, but, on the contrary, most fallible; the source and foun-

tain of all kinds of errors and heresies, and all kinds of blasphemous doctrines. Do not be shocked, my dear friends; just only keep calm, and listen to my arguments.

There are now throughout the world three hundred and fifty different denominations or churches, and all of them say the Bible is their guide and teacher, and I suppose they are all sincere. Are all of them true churches? This is an impossibility. Truth is one, as God is one; and there can be no contradiction. Every man in his senses knows that every one of them cannot be true, for they differ and contradict one another, and cannot, therefore, be all true. The Protestants say the man that reads the Bible right and prayerfully has truth, and they all say that they read it right.

Let us suppose that here is an Episcopal minister; he is a sincere, honest, well-meaning, and prayerful man. He reads his Bible in a prayerful spirit, and from the word of the Bible, he says, it is clear and evident there must be bishops, for without bishops there can be no priests, without priests no sacraments, and without sacraments no Church.

The Presbyterian is a sincere and well-meaning man; he reads the Bible also, and deduces from it that there should be no bishops, but only presbyters.

"Here is the Bible," says the Episcopalian; and "here is the Bible to give you the lie," says the Presbyterian, yet both are prayerful and well-meaning men.

Then the Baptist comes in; he is a well-meaning, honest man, and prayerful also.

"Well," says the Baptist, "have you ever been baptized?"

"I was," says the Episcopalian, "when I was a baby."

"And so was I," says the Presbyterian, "when I was a baby."

"But," says the Baptist, "it was done by sprinkling, and that is no baptism at all. Unless you go down into the river, like Christ, it is no baptism." And he gives the Bible for it. "Unless you are baptized over again," says the Baptist, "you are going to hell, as sure as you live!"

Next comes the Unitarian, well-meaning, honest, and sincere. "Well," says the Unitarian, "allow me to tell you that you are a pack of idolaters; you worship a man for a God who is no God at all"; and he gives several texts from the Bible to prove it, while others are stopping their ears that they may not hear the blasphemies of the Unitarian. And they all contend they have the true meaning of the Bible!

Next comes the Methodist, and he says, "My friends, have you got any religion at all?"

"Of course we have," say they.

"Did you ever feel religion," says the Methodist—"the Spirit of God moving within you?"

"Nonsense!" says the Presbyterian. "We are guided by our reason and judgment."

"Well," says the Methodist, "if you never felt religion, you never had it, and will go to hell for all eternity!"

The Universalist next comes in, and hears them talking and threatening one another with eternal fire. "Why," says he, "you are a strange set of people; do not you understand the Word of God? There is no hell at all. That idea is good enough to scare old women and children." And he proves it from the Bible.

Now comes in the Quaker; he recommends them not to be quarrelling, and advises that they do not baptize at all. He is the sincerest of men, and gives the Bible for his faith.

Another comes in and says: "Baptize the men, and let the women alone; for the Bible says that unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of heaven. So," says he, "the women are all right, but baptize the men."

Next comes in the Shaker, and says he: "You are a presumptuous people—a presumptuous set of people. Do you not know," he says, "that the Bible tells you that you must work out your salvation in fear and trembling? And you do not tremble at all! My brethren, if you want to go to heaven—*shake*, my brethren, *shake*."

REV. ARNOLD DAMEN, S.J.

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I have here brought together seven or eight denominations, differing one from another, or understanding the Bible in different ways, illustrative of the fruits of private interpretation. What, then, if I brought together the three hundred and fifty different denominations, all taking the Bible for their guide and teaching, and all differing one from another? Are they all right? One says there is a hell, and another says there is no hell. Are both right? One says Christ is God; another says he is not. One says bishops are necessary; another says they are unessential. One says baptism is a requisite, and another says it is not: are both true? This is an impossibility, my friends; all cannot be true.

Who, then, is true? He that has the true meaning of the Bible, you say. But the Bible does not tell us who that is—the Bible never settles the quarrel. The Bible is not the teacher.

The Bible, my dear people, is a good book; we Catholics allow that the Bible is the Word of God, the language of inspiration, and every Catholic is exhorted to read the Bible. But, good as it is, the Bible, my dear friends, does not explain itself; it is a good book, the Word of God, the language of inspiration, but your explanation of the Bible is not the language of inspiration; your understanding of the Bible is not inspired—for surely you do not pretend to be inspired!

Now, then, what is the teaching of the Church upon the subject? The Catholic Church says the Bible is the Word of God, and that God has appointed an authority to give us the true meaning.

It is with the Bible as it is with the Constitution of the United States. When George Washington and his associates wrote the Constitution as the supreme law of the United States, they did not say to the people of the States: "Let every man read the Constitution and make a government to himself; let every man make his own explanation of the Constitution." If Washington had done that, there never would have been a United States. The people would all have been divided among themselves, and the country

would have been cut up into a thousand different divisions or governments.

What did Washington do? He gave them the Constitution as the supreme law, and appointed his Supreme Court as the supreme judge of the Constitution; and that Supreme Court gives the true explanation of the Constitution to all the citizens of the United States—all, without exception, from the President to the beggar. All are bound to go by the decisions of the Supreme Court; and it is this, and this alone, that keeps the people together and preserves the Union of the United States. The moment the people take the interpretation of the Constitution into their own hands, that moment there is an end of union.

And so it is in every government, so it is here and everywhere; there is a Constitution, a Supreme Court as supreme judge of that Constitution, and that Supreme Court gives the meaning of the Constitution and the law.

In every well-ruled country there must be such things as these —a supreme law, and a Supreme Court as supreme judge that all the people are bound to abide by. There is in every country a supreme law and a Supreme Court as supreme judge, and all are bound by its decisions, and without that no government could stand. Even among the Indian tribes such a condition of affairs exists. How are they kept together? By their chief, who is their dictator.

So our Divine Saviour also has established his Supreme Court, his Supreme Judge, that is to give us the true meaning of the Scriptures, and that is to give us the true revelation and doctrines of the Word of Jesus. The Son of the living God has pledged his Word that that Supreme Court is infallible, and therefore the true Catholic never doubts.

"I believe," says the Catholic, "because the Church teaches me so; I believe the Church because God has commanded me to believe the Church; he said, 'Hear the Church; and he that does not hear the Church, let him be to thee as a heathen and a publican.' 'He that believeth you believeth me,' said Christ; 'and he that

despiseth you despiseth me.'" Therefore the Catholic believes because God has spoken, and upon the authority of God.

But our Protestant friends say, "We believe in the Bible."

Very well; how do you understand the Bible?

"Well," says the Protestant, "to the best of my opinion and judgment, that is the meaning of the text." He is not sure of it, but to the best of his opinion and judgment. This, my friends, is only the testimony of a man—it is only human faith, not divine faith.

It is divine faith alone by which we give honor and glory to God, by which we adore his infinite wisdom and veracity; and that adoration and worship is necessary for salvation.

THE ONE TRUE CHURCH[1]

Faith necessary for salvation—No divine faith outside the Catholic Church—Failure of religion based upon private judgment—Teaching of St. Peter—The Vulgate—The Church's infallibility—Sayings of Christ regarding his Church—Multiplication of sects—The Church established by Jesus—False religions—Christ with his Church to the end of time—The Spirit of Truth—Christ's injunction to hear the Church—Testimony of St. Paul—Authority of the Church of God—Errors and blasphemous doctrines—Religion must come from God, not from man—The Catholic Church was, and is, the true Church—The first Protestant an excommunicated priest—Presbyterians sometimes called Calvinists—Henry VIII's book in defence of Catholic doctrine—His adulterous marriage and consequent excommunication—Man-established churches—Mistaken attitude of Protestants toward the Catholic Church.

"HE that believeth and is baptized shall be saved, but he that believeth not shall be condemned." From these words of our Divine Saviour it is evident that faith is necessary for salvation, and that without faith there is no salvation; without faith there is eternal damnation. Read, my dearly beloved Protestant brethren, your own Protestant Bible, the sixteenth verse of the sixteenth chapter of St. Mark, and you will find it stronger there than in the Catholic Bible.

Now, then, what kind of faith must a man have to be saved? Will any faith do? Why, if any faith will do, the devil himself will be saved, for the Bible says the devils believe and tremble.

It is, therefore, not a matter of indifference what religion a man professes; he must profess the right and true religion, and without that there is no hope of salvation, for it stands to reason, my dear people, that if God reveals a thing or teaches a thing, he wants to be believed. Not to believe is to insult God. To doubt his word, or to believe even with doubt and hesitating, is

[1] By Father Arnold Damen, S. J.

an insult to God, because it is doubting his sacred word. We must, therefore, believe without doubting, without hesitating.

I have said that out of the Catholic Church there is no divine faith—that there can be no divine faith out of that Church.[1] Some of my Protestant friends will be shocked at this—to hear me say that out of the Catholic Church there is no divine faith, and that without faith there is no salvation, but damnation. I shall prove all I have said.

I have said that out of the Catholic Church there can be no divine faith. What is divine faith? When we believe a thing upon the authority of God, and believe it without doubt, without hesitating. Now, all our separated brethren outside of the Catholic Church take the private interpretation of the Bible for their guide; but the private interpretation of the Bible can never give them divine faith.

Let me, for instance, suppose for a moment that here is a Presbyterian; he reads his Bible; from the reading of his Bible he comes to the conclusion that Jesus Christ is God. Now, you know this is the most essential of all Christian doctrines—the foundation of all Christianity. From the reading of his Bible he comes to the conclusion that Jesus Christ is God. And he is a sensible man, an intelligent man, and not a presumptuous man; and he says: "Here is my Unitarian neighbor, who is just as reasonable and intelligent as I am, as honest, as learned, and as prayerful as I am, and from the reading of the Bible he comes to the conclusion that Christ is not God at all. Now," says he, "to the best of my opinion and judgment, I am right, and my Unitarian neighbor is wrong; but, after all, I may be mistaken. Perhaps I have not the right meaning of the text; and if I am wrong, perhaps he is right: but, to the best of my opinion and judgment, I am right and he is wrong."

On what does he believe? On what authority? On his own opinion and judgment. And what is that? A human opinion—human testimony, and, therefore, a human faith. He cannot say,

[1] See Father Damen's lecture on "The Church or the Bible," page 625.

"I am sure, positively sure—as sure as that there is a God in heaven—that this is the meaning of the text." Therefore he has no other authority but his own opinion and judgment and what his preacher tells him.

But the preacher is a smart man. There are many smart Unitarian preachers, also, but that proves nothing; it is only human authority, and nothing else, and therefore only human faith. What is human faith? Believing a thing upon the testimony of man. Divine faith is believing a thing on the testimony of God.

The Catholic has divine faith; and why? Because the Catholic says, "I believe in such and such a thing." Why? "Because the Church teaches me so." And why do you believe the Church? "Because God has commanded me to believe the teaching of the Church; and God has threatened me with damnation if I do not believe the Church; and we are taught by St. Peter, in his Epistle, that there is no private prophecy or interpretation of the Scriptures, for the unlearned and unstable wrest the very Scriptures—the Bible—to their own damnation."

That is strong language, my dear people, but that is the language of St. Peter, the head of the apostles. The unlearned and unstable wrest the Bible to their own damnation! And yet, after all, the Bible is the book of God, the language of inspiration—at least, when we have a true Bible, as we Catholics have, and you Protestants have not.

But, my dearly beloved Protestant friends, do not be offended at me for saying that. Your own most learned preachers and bishops tell you the same, and some have written whole volumes in order to prove that the English translation, which you have, is a very faulty and false translation.

Now, therefore, I say that the true Bible is as the Catholics have it—the Latin Vulgate; and the most learned among the Protestants themselves have agreed that the Latin Vulgate Bible, which the Catholic Church always makes use of, is the best in existence; and therefore it is, as you may have perceived, that when I preach

I give the text in Latin, because the Latin text of the Vulgate is the best extant.

Now, they may say that Catholics acknowledge the Word of God; that it is the language of inspiration; and that, therefore, we are sure that we have the Word of God; but, my dear people, the very best thing may be abused—the very best thing; and, therefore, our Divine Saviour has given us a living teacher that is to give us the true meaning of the Bible. And he has provided a teacher with infallibility; and this was absolutely necessary, for without this—without infallibility—we could never be sure of our faith. There must be infallibility.

We see that in every well-ordered government—in England, in the United States, and in every country, empire or republic—there is a Constitution, a supreme law. But you are not at liberty to explain that Constitution, that supreme law, as you think proper; for then there would be no more law, if every man were allowed to explain the law and Constitution as he should think proper.

Therefore, in all governments there is a supreme judge, a supreme court, and to the supreme judge are referred all different understandings of the law and the Constitution. By the decision of the supreme judge all must abide; and if they did not abide by that decision—why, my dear people, there would be no law any more, but anarchy, disorder, and confusion.

Again, suppose for a moment that our Blessed Saviour had been less wise than human governments, and that he had not provided for the understanding of his Constitution and of his law by the Church of God. If he had not, my dear people, the Catholic Church would never have stood as it has stood for the last nineteen hundred years. He has, then, established a Supreme Court, a Supreme Judge, in the Church of the living God.

It is admitted on all sides—by Protestants and Catholics alike—that Christ has established a Church; and, strange to say, all our Protestant friends acknowledge, too, that he has established but one Church—but one Church—for whenever Christ speaks of his

Church, it is always in the singular. Bible readers, remember that; my Protestant friends, pay attention. He says, "Hear the Church"—not "Hear the churches." "I have built my Church upon a rock"—not "my churches." Whenever he speaks, whether in figures or parables, of his Church, he always conveys to the mind a oneness, a union, a unity.

He speaks of his Church as a sheepfold in which there is but one Shepherd that is the head of all, and the sheep are made to follow his voice. "Other sheep I have, who are not of this fold." One fold, you see. He speaks of his Church as of a kingdom in which there is but one king to rule all; speaks of his Church as a family in which there is but one Father at the head; speaks of his Church as a tree all the branches of which are connected with the trunk, and the trunk with the roots; and Christ is the root, and the trunk is Peter and the Popes, and the large branches are the bishops, and the smaller branches the priests, and the fruit upon that tree are the faithful throughout the world; and the branch, says he, that is cut off from that tree shall wither away, produce no fruit, and is fit only to be cast into the fire—that is, damnation.

This is plain speaking, my dear people; but there is no use in covering the truth. I want to speak the truth to you, as the apostles preached it in their time—no salvation out of the Church of our Lord and Saviour Jesus Christ.

Now, which is that Church? There are at present three hundred and fifty different Protestant churches in existence, and almost every year one or two more are added; and, besides this number, there is the Catholic Church.

Now, which of all these varied churches is the one Church of our Lord and Saviour Jesus Christ? All claim to be the Church of Jesus. But, my dearly beloved people, it is evident that no church can be the Church of Jesus except the one that was established by Jesus. And when did Jesus establish his Church? When? When he was here upon earth. And how long ago is it since Christ was upon earth? You know our Christian era dates from him. He was born many centuries ago. That is an historical fact

admitted by all. He lived on earth thirty-three years. That was about nineteen centuries before our time. That is the time Christ established his Church on earth. Any church, then, that has not existed thus long, is not the Church of Jesus Christ, but is the institution or invention of some man or other; not of God, not of Christ, but of man.

Now, where is the Church, and which is the Church, that has existed thus long? All history informs you that that Church is the Catholic Church; she, and she only, among all Christian denominations on the face of the earth, has existed so long. All history, I say, bears testimony to this; not only Catholic history, but pagan history, Jewish history, and Protestant history, indirectly.

The history, then, of all nations, of all peoples, bears testimony that the Catholic Church is the oldest, the first; is the one established by our Lord and Saviour Jesus Christ.

If there be any Protestant preacher who can prove that the Catholic Church has come into existence since that time, let him come to see me, and I will give him a thousand dollars. My dear preachers, here is a chance of making money—a thousand dollars for you.

Not only all history, but all the monuments of antiquity bear testimony to this, and all the nations of the earth proclaim it. Call on one of your preachers and ask him which was the first church —the first Christian Church. Was it the Presbyterian, the Episcopalian, the Church of England, the Methodist, the Universalist, or the Unitarian? And he will answer you that it was the Catholic Church.

But, my dear friend, if you admit that the Catholic Church is the first and oldest—the Church established by Christ—why are you not a Catholic? To this he answers that the Catholic Church has become corrupted; has fallen into error; and that, therefore, it was necessary to establish a new church—a new religion.

And to this we answer that if the Catholic Church had been once the true Church, then she is true yet, and shall be the true Church of God to the end of time, or Jesus Christ has deceived us.

Hear me, Jesus! Hear what I say! I say that if the Catholic Church now, in this century, is not the true Church of God, as she was nineteen hundred years ago, then I say, Jesus, thou hast deceived us, and thou art an impostor! And if I do not speak the truth, Jesus, strike me dead in this pulpit—let me fall dead in this pulpit, for I do not want to be a preacher of a false religion!

I will prove what I have said. If the Catholic Church has been once the true Church of God, as is admitted by all, then she is the true Church yet, and shall be the true Church of God until the end of time, for Christ has promised that the gates of hell shall not prevail against the Church. He says that he has built it upon a rock, and that the gates of hell shall never prevail against it.

Now, my dear people, if the Catholic Church has fallen into error, then the gates of hell have prevailed against her; and, if the gates of hell have prevailed against her, then Christ has not kept his promise, then he has deceived us; and if he has deceived us, then he is an impostor! If he be an impostor, then he is not God; and if he be not God, then all Christianity is a cheat and an imposition.

Again, in St. Matthew, the twenty-eighth chapter, verses 19 and 20, our Divine Saviour says to his apostles: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe whatsoever I have commanded you." "Lo," says he, "I, Jesus, the Son of the living God—I, the Infinite Wisdom, the Eternal Truth—am with you all days, even until the end of the world."

Christ, then, solemnly swears that he shall be with his Church all days, to the end of time, to the consummation of the world. But Christ cannot remain with the Church that teaches error or falsehood or corruption. If, therefore, the Catholic Church has fallen into error and corruption, as our Protestant friends say she has, then Christ must have abandoned her; if so, he has broken his oath; if he has broken his oath, he is a perjurer, and there is no

Christianity at all. Again, our Divine Saviour (St. John, fourteenth chapter) has promised that he would send to his Church the Spirit of Truth, to abide with her forever. If, then, the Holy Ghost, the Spirit of Truth, teaches the Church all truth, and teaches her all truth forever, then there never has been, and never can be, one single error in the Church of God, for where there is all truth there is no error whatsoever.

Christ has solemnly promised that he will send to the Church the Spirit of Truth, who shall teach all truth forever; therefore, there has never been a single error in the Church of God, or Christ has failed in his promises if there has.

Again, Christ commands us to hear and believe the teachings of the Church in all things, at all times, and in all places. He does not say, hear the Church for a thousand years or for fifteen hundred years, but hear the Church, without any limitation, without any reservation, or any restriction of time whatever. That is, at all times, in all things, until the end of time; and he that does not hear the Church let him be unto thee, says Christ, as a heathen and as a publican. Therefore, Christ says that those who refuse to hear the Church must be looked upon as heathens. And what is a heathen? One that does not worship the true God. And a publican is a public sinner. This is strong language. Could Christ command me to believe the Church if the Church could have led me astray—could lead me into error? If the teaching of the Church be corrupt, could he, the God of truth, command me, without any restriction or limitation, to hear and believe the teachings of the Church which he has established?

Again: Our Divine Saviour commands me to hear and believe the teaching of the Church in the same manner as if he himself were to speak to us. "He that heareth you," says he, in his charge to the apostles, "heareth me; and he that despiseth you despiseth me." So, then, when I believe what the Church teaches, I believe what God teaches. If I refuse what the Church teaches, I refuse what God teaches.

So that Christ has made the Church the organ by which he

speaks to man, and tells us positively that we must believe the teaching of the Church as if he himself were to speak to us.

Therefore, says St. Paul, in his Epistle to Timothy, "the Church is the ground"—that is, the strong foundation—"and the pillar of the truth." Take the ground or foundation of this edifice away, and it crumbles down. So with regard to these pillars upon which the roof rests; take them away and the roof will fall in. As St. Paul says, "the Church is the ground and the pillar of the truth"; and the moment you take away the authority of the Church of God you induce all kinds of errors and blasphemous doctrines. Do we not see it?

In the sixteenth century Protestantism did away with the authority of the Church, and constituted every man his own judge of the Bible; and what was the consequence? Religion upon religion, church upon church, sprang into existence, and new churches have never stopped springing up to this day. When I gave my mission in Flint, Michigan, I invited, as I have done here, my Protestant friends to come and see me. A good and intelligent man came to me and said:

"I will avail myself of this opportunity to converse with you."

"What church do you belong to, my friend," said I.

"To the Church of the Twelve Apostles," said he.

"Ah!" said I. "I belong to that Church, too. But tell me, my friend, where was your church started?"

"In Terre Haute, Indiana," says he.

"Who started the church, and who were the twelve apostles?" said I.

"They were twelve farmers," says he. "We all belonged to the same church—the Presbyterian—but we quarrelled with our preacher, separated from him, and started a church of our own."

"And that," says I, "is the twelve apostles you belong to—twelve farmers of Indiana!" The church came into existence about thirty years ago.

When I was in Terre Haute, a few years ago, I asked to be shown the church of the Twelve Apostles. I was taken to a win-

dow and it was pointed out to me. "But it is not in existence any more," said my informant; "it is used as a wagonmaker's shop now."

Again, St. Paul, in his Epistle to the Galatians, says: "Though we apostles, or even an angel from heaven, were to come and preach to you a different Gospel from what we have preached, let him be anathema." That is the language of St. Paul, because, my dearly beloved people, religion must come from God, not from man. No man has a right to establish a religion; no man has a right to dictate to his fellow-man what he shall believe and what he shall do to save his soul. Religion must come from God, and any religion that is not established by God is a false religion, a human institution, and not an institution of God; and therefore did St. Paul say in his Epistle to the Galatians: "Though we apostles, or even an angel from heaven, were to come and preach to you a new Gospel, a new religion, let him be anathema."

You see, then, my dearly beloved people, from the text of the Scripture I have quoted, that if the Catholic Church has been once the true Church, then she is yet the true Church.

You have also seen from what I have said that the Catholic Church is the institution of God, and not of man, and this is a fact —a fact of history; and no other fact of history is so well supported, so well proved, as that the Catholic Church is the first, the Church established by Jesus Christ.

So, in like manner, it is an historical fact that all the Protestant churches are the institutions of man—every one of them. And I will give you their date, and the names of their founders or institutors.

In the year 1520 the first Protestant came into the world. Before that one, there was not a Protestant in the world, not one on the face of the whole earth; and that one, as all history tells us, was Martin Luther, a Catholic priest who fell away from the Church through pride and married a nun. He was excommunicated from the Church—cut off, banished—and made a new religion of his own.

Before Martin Luther there was not a Protestant in the world; he was the first to raise the standard of rebellion and revolt against the Church of God. He said to his disciples that they should take the Bible for their guide, and they did so. But they soon quarrelled with him—Zuinglius [1] and a number of others—and every one of them started a new religion of his own.

After the disciples of Martin Luther came John Calvin, who in Geneva established the Presbyterian religion, and hence almost all of those religions go by the name of their founder.

I ask the Protestant, "Why are you a Lutheran, my friend?"

"Well," says he, "because I believe in the doctrine of good Martin Luther."

Hence, not of Christ, but of man—Martin Luther. And what kind of a man was he? A man who had broken the solemn oath he had made at the altar of God, at his ordination, ever to lead a pure, single, and virginal life. He broke that solemn oath, and married a Sister Catherine who had also taken the same oath of chastity and virtue. And this is the founder of Protestantism in the world. The very name by which they are known tells you they came from Martin Luther.

So the Presbyterians are sometimes called Calvinists, because they come from, or profess to believe in, John Calvin.

After them came Henry VIII. He was a Catholic, and defended the Catholic religion; he wrote a book against Martin Luther, in defence of Catholic doctrine. That book I myself saw in the library of the Vatican at Rome a few years ago. Henry VIII defended the religion, and for doing so was entitled by the Pope "Defender of the Faith." That title came down with his successors, and Queen Victoria inherits it to-day.[2]

Henry was married to Catherine of Aragon; but there was at his court a maid of honor to the Queen, named Anne Boleyn, who was a beautiful woman, and captivating in appearance. The

[1] Zwingli, the German form of the name, is used elsewhere in this work.

[2] Queen Victoria was on the throne of England when Father Damen delivered this powerful discourse.

King was determined to have her. But he was a married man. He, therefore, put in a petition to the Pope to be allowed to marry her—and a foolish petition it was, for the Pope had no power to grant the prayer of it. The Pope and all the bishops in the world cannot go against the will of God. Christ says: "If a man putteth away his wife and marrieth another, he committeth adultery; and he that marrieth her who is put away committeth adultery also."

As the Pope would not grant the prayer of Henry's petition, he took Anne Boleyn anyhow, and was excommunicated from the Church.

After a while there was another maid of honor, prettier than the first, more beautiful and charming in the eyes of Henry, and he said he must have her, too. He took the third wife, and a fourth, fifth, and sixth followed. Now this is the founder of the Anglican church, the Church of England; and therefore it is that it goes by the name of the Church of England.

Our Episcopalian friends are making great efforts nowadays to call themselves Catholic, but they shall never come to it. They own that the name Catholic is a glorious one, and they would like to possess it. The apostles said, "I believe in the Holy Ghost, the Holy Catholic Church"—they never said, "in the Anglican Church." The Anglicans deny their religion, for they say they believe in the Holy Ghost, the Holy Catholic Church. Ask them are they Catholics, and they say, "Yes, but not Roman Catholics; we are English Catholics." What is the meaning of the word Catholic? It comes from the Greek word *Catholicus*, universal, spread all over the earth, and everywhere the same.

Now, first of all, the Anglican church is not spread all over the earth; it exists only in a few countries, and chiefly only where the English language is spoken. Secondly, it is not the same all over the earth, for there are now four different Anglican churches: the Low church, the High church, the Ritualist church, and the Puseyite church. *Catholicus* means more than this—not only spread all over the earth, and everywhere the same, but, moreover,

at all times the same, from Christ down to the present day. Now, then, they have not been in existence from the time of Christ. There never was an Episcopalian church or an Anglican church before Henry VIII. The Catholic Church had already existed fifteen hundred years before the Episcopal church came into the world.

After Episcopalianism different other churches sprang up. Next came the Methodist, about one hundred and fifty years ago. It was started by John Wesley, who was at first a member of the Episcopalian church. Subsequently he joined the Moravian Brethren; but, not liking them, he made a religion of his own—the Methodist church.

After John Wesley several others sprang up; and finally came the Campbellites, about sixty years ago. This church was established by Alexander Campbell, a Scotchman.

Well, now, my dearly beloved people, you may think that the act of the twelve apostles of Indiana was a ridiculous one, but they had as much right to establish a church as had Henry VIII, or Martin Luther, or John Calvin. They had no right at all, and neither had Henry VIII nor the rest of them any right whatsoever.

Christ had established his Church and given his solemn promise that it should stand to the end of time, and that the gates of hell should never prevail against it—hence, my dear people, all those different denominations of religion are the invention of man; and I ask you, can man save the soul of his fellow-man by any institution he can make? Must not religion come from God?

And therefore, my dearly beloved separated brethren, think over it seriously. You have a soul to be saved, and that soul must be saved or damned, either one or the other; it will dwell with God in heaven, or with the devil in hell. Therefore, seriously meditate upon it.

When I gave my mission in Brooklyn several Protestants became Catholics. Among them there was a very highly educated and intelligent Virginian. He was a Presbyterian. After he had

listened to my lecture he went to see his minister, and he asked him to be kind enough to explain a text of the Bible. The minister gave him the meaning.

"Well, now," said the gentleman, "are you sure that is the meaning of the text, for several other Protestants explain it differently?"

"Why, my dear young man," says the preacher, "we never can be certain of our faith."

"Well, then," says the young man, "good-bye to you. If I cannot be sure of my faith in the Protestant church, I will go where I can;" and he became a Catholic.

We are sure of our faith in the Catholic Church; and if our faith is not true, Christ has deceived us. I would therefore beg you, my separated brethren, to procure yourselves Catholic books. You have read a great deal against the Catholic Church; now read something in favor of it. You can never pass an impartial sentence if you do not hear both sides of the question.

What would you think of a judge before whom a policeman brought a poor offender, and who, on the charge of the policeman and without hearing the prisoner, ordered him to be hanged? "Give me a hearing," says the poor man, "and I will prove my innocence. I am not guilty," says he. The policeman says he is guilty. "Well, hang him, anyhow," says the judge.

What would you say of that judge? Criminal judge! unfair man! You are guilty of the blood of the innocent! Would not you say that? Of course you would.

Well, now, my dearly beloved Protestant friends, that is what you have been doing all along; you have been hearing one side of the question, and condemning us Catholics as a superstitious lot of people, poor ignorant people, idolatrous people, nonsensical people, going and telling their sins to the priest—and what, after all, is the priest more than any other man? My dear friends, have you examined the other side of the question?

No; you do not think it worth your while. But that is the way the Jews dealt with our Lord and Saviour Jesus Christ; and

that is the way the pagans and Jews dealt with the apostles, the ministers of the Church, and with the primitive Christians.

Allow me to tell you, my friends, that you have been treating us precisely in the same way the Jews and pagans treated Jesus Christ and his apostles. I have said, this evening, hard things; but if St. Paul were here to-night, in this pulpit, he would have said harder things still. I have said them, however, not through a spirit of unkindness, but through a spirit of love, and a spirit of charity, in the hope of opening your eyes that your souls may be saved. It is love for your salvation, my dearly beloved Protestant brethren —for which I would gladly give my heart's blood—my love for your salvation that has made me preach to you as I have done.

"Well," say my Protestant friends, "if a man thought he was right, would not he be right?" Let us suppose, now, that a man in Ottawa, who wants to go to Chicago, takes a car for New York. The conductor asks for his ticket, and at once says:

"You are in the wrong car; your ticket is for Chicago, but you are going to New York."

"Well, what of that?" says the passenger. "I mean well."

"Your meaning will not go well with you in the end," says the conductor, "for you will come out at New York instead of Chicago."

You say you mean well, my dear friends; your meaning will not take you to heaven; you must do well also. "He that doeth the will of my Father," says Jesus—"he alone shall be saved." There are millions in hell who meant well. You must do well, and be sure you are doing well, to be saved.

FATHER TOM BURKE ON TEMPERANCE[1]

The Christian and Catholic virtue of temperance—The living Christ and his Church—The Total Abstinence Union a most honorable body of Catholics—The glorious virtue of self-restraint—Nature and consequence of intemperance—The three relations of man—Beautiful word-picture of the creation—"Behold the image of God reflected in man!"—Intemperance the enemy not only of God, but of human nature—Frightful description of the drunkard—Drunkenness an outrage upon God the Creator—Special enormity of the sin—Degrades the humanity that Christ took to him at his incarnation—Mercy the highest attribute of God—Its rejection by the drunkard—Death-bed of a man in *delirium tremens*—Wife and children weeping—Heart-rending scene—Christ sees in the drunkard his worst and most terrible enemy—The relation of man to his neighbor—Drunkenness the most terrible of all calamities to the family—The passionate cry of misery wrung from the broken heart—A drink-blighted career—Ruined children—"There is no mercy in heaven for me! I left my child on the streets!"—The drunkard, losing all, becomes a slave—Priceless blessings of temperance—The greatest of virtues—Eloquent peroration—Profound effect of the sermon—Bishop Bayley—A convert from Episcopalianism—Remarkable compliment to Father Burke's great effort—Resolution of thanks to the famous Dominican orator.

I HAVE more than once had the honor of addressing a congregation of fellow-Catholics and fellow-countrymen since I came to the United States. I have spoken to them on various subjects, all of them important, but never have I been entrusted with a more important subject than that of the Christian and Catholic virtue of temperance. I cannot forget that most of you, if not all of you, are of my own race and my own blood. It is a race of which none of us need be ashamed. Perhaps our brightest glory, next to that of our Catholic faith, is the drop of Irish blood that is in our veins. And I have more than once asked myself, What is it that condemns this race, whom God has blessed with so much intellect and genius, upon whom he has lavished so many of his

[1] Delivered by Very Rev. Thomas N. Burke, O.P., before the Convention of the New Jersey Catholic Total Abstinence Union, in St. John's Church, Paterson, on Thursday, April 25, 1872.

highest and holiest gifts, crowning all with that gift of national faith, that magnificent tenacity that, in spite of all the powers of earth or hell, has clung to the living Christ and his Church—what is it that has condemned this race to be in so many lands the hewers of wood and the drawers of water? "*Quæ regio in terris nostri non plena laboris?*" Where is the nation, or the land, on the face of the earth, that has not witnessed our exile and our tears? And how is it that, while this man or that man rises to eminence and prosperity, we so often—though, thank God! not always—find that the Irishman, by some fatality or other, is destined to be a poor man, a struggling man? Well, there may be many reasons for this undoubted fact. It may be our generosity, and I admit that it enters largely as a reason. It may be a certain—if I may use the expression in this sacred edifice—a certain devil-may-care kind of a spirit—"come day, go day, God send Sunday"—that doesn't take much heed or much concern to the scraping together of dollars in this world. But among the causes of our depression there certainly is one, and that is the fatal vice of intemperance. Now, mark me, I do not say that we drink more than our neighbors. I have lived among English and Scotchmen, and I believe that, as a race —as a nation—the Scotchmen drink more than the Irishmen. I have often and often seen a Scotchman at it, and he could drink three Irishmen blind. But, somehow or other, people of other lands have a trick of sticking to the beer or the porter, and that only goes into their stomachs and sickens them; while the Irishman goes straight for the poteen or the whiskey; and that gets into his brain and sets him mad.

Now, I want to speak to you as a glorious, most honorable body of Catholics—mostly of Irishmen—banded together as one man, for one purpose; and that purpose is to vindicate the honor of our manhood, of our religion, and of our nationality, by means of the glorious virtue of self-restraint, or of temperance. And I say that I congratulate you as a society, as the component elements of a largely spread association or society, because in this our day everything goes by association. In every department, in every

walk of commercial or social life, we have what in this country are called "rings," circles, associations, societies. Get up a railway; you must have a "ring." Open a canal; you work it by a "ring." Start a political idea; you bring it prominently before the people by a "ring." Elect an officer to some public office; it must be done by a "ring." The world that we live in nowadays is a world of associations; and, unfortunately for us, most of these associations are in the hands of the devil. God must have his; the Church must have hers; and men must save themselves, in this our day, just as so many lose themselves, by association. And, therefore, it is necessary, for the purpose of strengthening one's self in good resolutions, and of spreading the light of good example around him, that in such a society as this, a man should act on his fellow-man by association. Now, if you wish to know the glorious object for which you are associated in this grand temperance movement; if you wish to know the magnificent purpose which you should have in view, all you have to do is to reflect with me upon the consequence and the nature of intemperance, against which you have declared war. Let me depict to you, as well as I can, what intemperance is—what drunkenness is; and then I shall have laid a solid foundation for the appeal which I make to you, not only personally to persevere in this glorious cause of temperance, but to try, every man of you, like an evangelist of this holy Gospel, to gather as many as you can of your friends and associates, and of those whom your influence reaches, to become members of this most salutary and honorable body. No man can value a virtue until he knows the deep degradation of the opposite vice.

Now, man has three relations: namely, his relation to God who made him, and who redeemed him upon the cross; his relations to his neighbor; and his sacred relations to himself. Consider the vice of intemperance—how it affects this triple relation of man. First of all, what is our relation to God? I answer, if we regard Almighty God as our Creator, we are made in his image and likeness; if we regard him as our Redeemer, we are his brothers, in the human nature which he assumed for our salvation. Consider

your relations to God as your Creator. The Almighty God, in creating all his other creatures on earth, simply said, "*Fiat*"—Let it be—and the thing was made. "Let there be light," said the Almighty God, breathing over the darkness; immediately, in the twinkling of an eye, the glorious sun poured forth his light; the moon took up her reflection, which she was to bear for all ages of time; and every star appeared, like glittering gems, hanging in the newly created firmament of heaven. God said, "Let there be life," and instantly the sea teemed with its life; the bird took living wings and cleaved the air; the earth teemed with those hidden principles of life that break forth in the springtime, and cover hill and dale with the verdure that charms the human eye. But, when it was the question of creating man, Almighty God no longer said, "Let him be"; but he said—taking counsel, as it were, with himself —"Let us make man in our own image and likeness." And then "Unto his own image he made him, forming his body from the slime of the earth"—the body, which is as nothing; and breathing from his divine lips the breath of life, which, in the soul of man, bears the image of God, in being capable of knowledge, in being capable of love, in the magnificent freedom of will in which God created man. Behold the image of God reflected in man! God is knowledge; God is love—the purest, the highest, the holiest, and most benevolent love—eternal and infinite love. God is freedom. Man has power of knowledge in his intellect; power of the highest and purest love in his heart, in his affections; freedom in action. In these three we are the image of God.

Now, it is a singular fact that the devil may tempt a man in a thousand ways. He may get him to violate the law of God in a thousand ways; but he cannot rob him of the divine image that the law of God set upon him, in reason, in love, in freedom. The demon of pride may assail us; but the proudest man retains those three great faculties in which his manhood consists; for man is the image of God. The image of God is in him; his intelligence, love, and freedom are the quintessence of his magnificent human nature that the devil must respect. Just as of old the Lord gave to the devil

the power to strike his servant, Job; to afflict him; to cover him with ulcers; to destroy his house and his children; but commanded him to respect his life—not to touch his life—so Almighty God seems to say to the very devils of hell: "You may lead man, by temptations, into whatsoever sins; but you must respect his manhood; he must still remain a man." *To all except one!* There is one devil alone—one terrible demon alone—who is able not only to rob us of that divine grace by which we are children of God, but to rob us of every essential feature of humanity, in taking away from us the intelligence by which we know, the affection by which we love, the freedom by which we act as human beings, as we are. Who is that demon? Who is the enemy not only of God, but of human nature? Who is the powerful one who, alone, has the attribute, the infernal privilege, not only of robbing the soul of grace, but of taking from the whole being—from the time he asserts his dominion there—every vestige and feature of humanity? It is the terrible Demon of Intemperance. He, alone, can lift up his miscreated brow and insult the Almighty God, not only as the Author of grace, but as the very Author of nature. Every other demon that tempts man to sin may exult in the ruin of the soul; he may deride and insult Almighty God for the moment, and riot in his triumph; insult him as the Author of that grace which the soul has lost. The demon of drunkenness, alone, can say to Almighty God: "Thou alone, O Lord, art the fountain—the source—the creator of nature and of grace. What vestige of grace is here? I defy you, I defy the world, to tell me that there is a vestige even of humanity!" Behold the drunkard! Behold the image of God, as he comes forth from the drinking-saloon, where he has pandered to the meanest, vilest, and most degrading of the senses—the sense of taste. He has laid down his soul upon the altar of the poorest devil of them all—the devil of gluttony. Upon that altar he has left his reason, his affections, and his freedom. Behold him now, as he reels forth, senseless and debauched, from that drinking-house! Where is his humanity? Where is the image of God? He is unable to conceive a thought. He is unable to express an

idea with his babbling tongue, which pours forth feebly, like a child, some impotent, outrageous blasphemy against heaven! Where are his affections? He is incapable of love; no generous emotion can pass through him; no high and holy love can move that degraded, surfeited heart. The most that can come to him is the horrible demon of impurity, to stir up within him every foulest and grossest desire of animal lust. Finally, where is his freedom? Why, he is not able to walk! not able to stand! he is not able to guide himself! If a child came along and pushed him, it would throw him down. He has no freedom left—no will. If, then, the image of the Lord in man be intelligence—in the heart and in the will—I say this man is no man. He is a standing reproach to our humanity. He is a deeper and bitterer degradation to us even than the absurd theory of Darwin, the English philosopher, who tells us that we are descended from apes. I would rather consider my ancestor an ape than see him lying in the kennel, a drunken man. Such a one have I seen. I have seen a man in the streets, lying there drunk—beastly drunk; and I have seen the very dogs come and look at him—smell him—wag their tails, and walk off. They could walk, but he could not.

And is this the image of God? O Father in heaven! far be it from me to outrage thee by saying that such a beast as this is thy image! No! he is no longer the image of God, because he has lost his intelligence. What says the Holy Ghost? "Man, when he was in honor, understood not—he hath been compared to senseless beasts and made like to them"—no longer the image of God, for his intelligence is gone—but only a brute beast.

And if such be the outrage that this demon of intemperance is able to put upon God the Creator, what shall we say of the outrage upon God the Redeemer? Not contented with being our Creator and our Sovereign Lord and Master—with having conferred upon us the supreme honor of being in some degree like unto him—Almighty God, in the greatness of his love, came down from heaven and became man; was incarnate by the Holy Ghost of the Virgin Mary, and was made man. He became our brother, our

fellow and companion in nature. He took to him our humanity in all its integrity, save and except the human person. He took a human soul, a human body, a human heart, human affections, human relations—for he was truly the Son of his Virgin Mother. And thus he became, says St. Paul, "the first-born among many brothers." He who yesterday was but a worm, a mere creature of God, a mere servant of God, and nothing more—to-day, in the sacred humanity of our Lord, becomes associated in brotherhood with Christ, the Son of the eternal God. As such he can share our sorrows and our joys: we may give him human pain and human pleasure. If we are all that true men ought to be—all that Christian men ought to be—the honor and glory goes to Christ, the Author and Finisher of our faith, who in his sacred humanity purchased grace for us at the cost of his most precious blood. If, on the other hand, we degrade ourselves, cast ourselves down, lie down at the feet of the devils, and allow them to trample upon us—then the dishonor falls not only upon us, but through us upon the nature and humanity that Christ our Lord holds, as he is seated at the right hand of his Father. Our shame falls upon him, because he was man; and so our honor, our sanctity, is reflected back from him, because it can only come to us from his most sacred humanity. Therefore I add that this sin of drunkenness has a particular and a special enormity in the Christian man; for what we are, Christ, the Son of God, became. We are men; he became man. If we degrade ourselves to the level of the beasts of the field and beneath them, then we are degrading, casting down, that sacred humanity which Christ took to him at his incarnation. The Son of God respected it so much—he respected human nature so much—that he took it with him into heaven, and seated it at the right hand of God. The drunkard disrespects the same nature so much, that he drags it down and puts it beneath the very beasts of the field. Therefore, a special and specific dishonor does this sin, above all others, do our Lord and Redeemer. More than this, the Son of God became man in order that he might bring down from heaven the mercy and the grace that were necessary for our salvation. The

mercy of God is his highest attribute, surpassing all his works. The greatest delight of God is to exercise that mercy. "It is natural to him," says the great St. Thomas Aquinas—and, therefore, it is the first of his works; for it is the first prompting of the nature of God. The mercy of God prompted him to become man. Now, the greatest injury that any man can offer to Christ our Redeemer is to tie up his hands and to oblige him to refuse the exercise of his mercy. This is the greatest injury we can offer to God; to tell the Almighty God that he must not—nay, that he cannot—be merciful. There is only one sin, and one sinner, alone that can do it. That one sin is drunkenness; the one sinner is the drunkard—the only man that has the omnipotence of sin, the infernal power to tie up the hands of God, to oblige that God to refuse him mercy. I need not prove this to you. You all know it. No matter what sin a man commits—if, in the very act of committing it, the Almighty God strikes him—one moment is enough to make an act of contrition, to shed one tear of sorrow, and to save the soul. The murderer, even though expiring with his hands reddened with his victim's blood, can send forth one cry for mercy, and in that cry be saved. The robber, stricken down in the very midst of his misdeeds, can cry for mercy on his soul. The impure man, even while he is revelling in his impurity, if he feel the chilly hand of death laid upon him, and cry out, "God be merciful to me, a sinner!"—in that cry may be saved. The drunkard alone—alone among all sinners—lies there dying in his drunkenness. If all the priests and all the bishops in the Church of God were there, they could not give that man pardon or absolution of his sins, because he is incapable of it—because he is not a man! Sacraments are for men, let them be ever so sinful—provided that they be men. You might as well absolve the four-footed beast as lift your priestly hand over the drunkard! I remember once being called to attend a dying man. He was dying of *delirium tremens;* and he was drunk. I went in. He was raving of hell, devils, and flames; no God! no mercy! I stood there. The wife was there, breaking her heart. The children were there, weeping. Said I, "Why did you send for me

for this man? What can I do for him? He is drunk! He is dying; but he is drunk! If the Pope of Rome were here, what could he do for him until he gets sober?" The one sin that puts a man outside the pale of God's mercy! Long as that arm of God is, it is not long enough to touch with a merciful hand the sinner who is in the state of drunkenness. And this is the greatest injury, I say again, that a man can offer to God, to say to him, "Lord, you may be just. I know that you don't wish to exercise your justice; but you may. You may be omnipotent; you may have every attribute. But there is one that you must not have, and must not exercise in my regard. I put it out of your power. And that is the attribute that you love the most of all—the attribute of mercy." Thus the Father in heaven sees—Christ sees—in the drunkard his worst and most terrible enemy. If, then, I say to you, as Christian men, and as Catholic men, if you love the God who created you—if you love the God who redeemed you—if you respect the sacred image of God, which is in you—and if you respect the mercy of God, which alone can save you—oh, I ask you for all this, not, indeed, to be sober men—for, thank God, you are that already—but to be zealous, to be burning with zeal to make every man, and especially every Catholic man, sober and temperate as you are, by every influence and every power which you may bring to bear upon him. I say that, in this, every Catholic man ought to be like a priest. When it is a question of confession or communion—when it is a question of any other Christian virtue—it is for us priests to preach it; it is for us to impress it upon you; but when it is a question of the virtue which is necessary for our common humanity; when it is a question of putting away the sin that robs a man even of his human nature and his manhood—every man of you is as much a priest of that manhood as I am, or any man who is within this sanctuary. We are priests of the Gospel; you, as well as we, are priests of humanity.

Consider next the relation of man as to his neighbor. We are bound to love our neighbor—every man—I don't care who he is, or what he may be—he may be a Turk, he may be a Mormon,

he may be an infidel—but we must love him; we are bound to love him. For instance, we are bound to regret any evil that happens to him, because we are bound to have a certain amount of love for all men. Well, in that charity which binds us to our neighbor, there is a greater and lesser degree. A man must love with Christian charity all men. But there are certain individuals that have a special claim on his love—that he is bound, for instance, not only to love but to honor, to worship, to maintain. And who are they? The father and the mother that bore us; and the wife that gave us her young heart and her young beauty; the children that Almighty God gave us. These—these gifts of God given to you—the family, your wife, your children—have the first claim upon you, and they have the most stringent demand upon that charity concentrated, which, as Christians, you must still diffuse to all men. Any man that fails in his fraternal charity is no longer a child of God; " for if any man say he loves God, and love not his neighbor, he is a liar, and the truth is not in him." Any man that hates his fellow-man, or injures him wilfully, is no child of God. Among those, I say, whom we are bound to love, are the wife—the children. And this is precisely the point wherein the drunkard, the intemperate man, shows himself more hard-hearted than the wild beast. The woman that, in her youth and modesty and purity and beauty, put her maiden hand into his before the altar of God, and swore away to him her young heart and her young love; the woman who had the trust in him to take him for ever and for aye; the woman who, if you will, had the confiding folly to bind up with him all the dreams that ever she had of happiness or peace or joy in this world; the woman that said to him, " Next to God and after God, I will let thee into my heart—and love thee and thee alone "; and, then, before the altar of God received the seal of sacramental grace upon that pure love—this is the woman and her children and his children, to whom the drunkard brings the most terrible of all calamities—poverty, blighted beauty, premature old age, misery, a broken heart, sleepless eyes, ragged, wretched poverty of the direst form—the woman whom he swore to love and to honor and

to cherish, and to render her the homage of his true and manly affection! Oh, every other sin that a man may commit may bring against him the cry of some soul scandalized; but the drunkard's soul must hear the accusing voice of the passionate cry of misery wrung from the broken heart, and the curse laid at the foot of the altar where the sacramental blessing was pronounced when the young heart of the wife was given away! Such a one did I meet. Hear me. I was on a mission, some years ago, in a manufacturing town in England. I was preaching there every evening; and a man came to me one night, after a sermon on this very subject of drunkenness. He came in—a fine man; a strapping, healthy, intellectual-looking man. But the eye was almost sunk in his head. The forehead was furrowed with premature wrinkles. The hair was white, though the man was evidently comparatively young. He was dressed shabbily; scarce a shoe to his feet, though it was a wet night. He came in to me excitedly, after the sermon. He told me his history. "I don't know," he said, "that there is any hope for me; but still, as I was listening to the sermon, I thought I must speak to you. If I don't speak to some one, my heart will break." What was his story? A few years before he had amassed in trade twenty thousand pounds, or one hundred thousand dollars. He had married an Irish girl—one of his own race and creed, young, beautiful, and accomplished. He had two sons and a daughter. He told me that for a certain time everything went on well. "At last," he said, "I had the misfortune to begin to drink; neglected my business, and then my business began to neglect me. The woman saw poverty coming, and began to fret, and lost her health. At last, when we were paupers, she sickened and died. I was drunk," he said, "the day that she died. I sat by her bedside. I was drunk when she was dying." "The sons—what became of them?" "Well," he said, "they were mere children. The eldest of them is no more than eighteen; and they are both transported for robbery." "The girl?" "Well," he said, "I sent the girl to a school where she was well educated. She came home to me when she was sixteen years of age, a beautiful young woman. She was the one

consolation I had; but I was drunk all the time." "Well, what became of her?" He looked at me. "Do you ask me about that girl?" he said—"what became of her?" And, as if the man was suddenly struck dead, he fell at my feet. "God of heaven! God of heaven! She is on the streets to-night—a prostitute!" The moment he said that word he ran out. I went after him. "Oh, no! Oh, no!" he said; "there is no mercy in heaven for me. I left my child on the streets!" He went away, cursing God, to meet a drunkard's death. He had sent a broken-hearted mother to the grave; he sent his two sons to perdition; he sent his only daughter to a living hell; and then he died blaspheming God!

Finally, consider the evil that a man does to himself. Loss of health, first. You know the drunkard's death. You hear what it is. I have over and over again, on my mission—twenty-five years a priest, naturally enough, I must have met all sorts of cases—I have, over and over again, had to attend many dying from drink; and I protest to you, I have never yet attended a man dying of *delirium tremens* that, for a fortnight after, I was not struck as with an ague at what I had witnessed. On one occasion a priest attended a man. He had sense enough to sit up in the bed and say, "You are a priest?" He said, "Yes, I am." "Oh," he said, "I am glad of it. Tell me: I want to know one thing. I want to know if you have the Blessed Sacrament with you?" "I have." The moment he said so, the man sprang out of the bed, on to the floor, crying out like a maniac: "Oh! take away that God! take away that God! That man has God with him. There is no God for me!" He was dead before the priest left the room, crying out to the last, "There is no God for me!"

The drunkard loses health, loses reputation, loses his friends, loses his wife and family, loses domestic happiness, loses everything; and, in addition to this, brings upon himself the slavery that no power on earth, and scarcely—be it said with reverence—any power in heaven, can seem to be able to destroy; all this is the injury that man inflicts upon himself by this terrible sin—the worst of all, as you may easily imagine. What a glorious mission yours is! You

have raised the standard in defiance to this demon that is destroying the whole world. You have declared that your names shall be enrolled as a monument against the vice of drunkenness. You have thereby asserted the glory of God in his image—man. The glory of your humanity is restored by the angel of sobriety and temperance; the glory of Christ rescued from the dishonor which is put upon him by the drunkard among all other sinners; the glory of the Christian woman retrieved and honored, as every year adds a new, mellowing grace to the declining beauty which passes away with youth; the glory of the family, in which the true Christian son is the reflection of the virtues of his true and Christian father. Finally, the glory of your own souls, and the assurance of a holy life and a happy death. All this is involved in the profession which you make to be the apostles and the silent but eloquent propagators of this holy virtue—Temperance. Therefore do I congratulate you on the part of God who created you. I congratulate you for the regard that you have for the image of that God, on the part of that God who redeemed you. I, his most unworthy but anointed minister, have to congratulate you on the respect which you have for the humanity which the Lord himself took to him. On the part of your family and your friends, and of the society of which you form so prominent a feature, I congratulate you for the happiness and domestic comfort which this virtue will insure to you and to yours. On the part of dear and faithful and loved old Ireland, as an Irish priest, I congratulate you for your manly effort to raise up our people and our race from a vice which has lain at the root of all our national misfortunes and misery. On the part of your bishop—holy, loving, laborious, and earnest—whose joy and whose crown you are—I congratulate you for the comfort and the joy that you will bring to him, to enable him to bear up the burden of the spiritual solicitude of your souls and of the Church. As a priest, for every highest and holiest cause—for every purest source from which human joy can come—I congratulate you, and I ask you to persevere in this glorious effort in the cause of temperance—the first, the greatest of moral virtues—the grandest

virtue which enshrines and preserves in it the integrity of our humanity, and prepares that humanity to receive the high, the divine gifts of grace here, and of glory hereafter in the everlasting kingdom of God.

THE effect of Father Burke's splendid address upon the vast congregation is indescribable. As he proceeded, the audience, by one impulse, stood up in their seats, and crowded up through the aisles, as if each one were anxious to get near the speaker, as if to fix his very features on their memories. Bishop Bayley[1] listened with the closest attention to every word uttered by the eloquent priest, and seemed highly pleased and edified; and at the conclusion of the address warmly congratulated Father Burke, as did also the reverend pastors present. On the occasion of his lecture in the evening, the bishop expressed the opinion that if Father Burke's words upon this subject could be laid before the eyes of every man,

[1] Most Rev. James Roosevelt Bayley, first Bishop of Newark and eighth Archbishop of Baltimore, was the son of Dr. Guy Carleton Bayley and Grace Roosevelt, his father being a brother of the holy Elizabeth Seton (Elizabeth Ann Bayley), who founded the Sisters of Charity in the United States. He was brought up in the Episcopalian creed, to which his family belonged, and early evinced a love of literature. After a course at Mount Pleasant Academy, he entered Trinity College, Hartford, and became a pupil of Rev. Dr. Samuel Farmer Jarvis, whose love of the fathers and whose clear, logical mind drew himself and his pupils irresistibly toward Catholic truth. Under him he prepared for admission to the ministry of the Episcopal Church, and in time became rector of a church in Harlem, New York. But his soul felt cramped in the cold formalities of that sect, and he resolved to become a Catholic. Renouncing the worldly prospects before him, in April, 1842, he was received into the Church in Rome. After a period of study in the Seminary of St. Sulpice, Paris, he returned to New York, where he was ordained by the celebrated Archbishop Hughes in 1844. Attached to the cathedral, he became secretary to the archbishop, and discharged the duties of this responsible office with great efficiency. When New Jersey was formed into a bishopric, Father Bayley was appointed first Bishop of Newark, and was consecrated in St. Patrick's Cathedral, New York, on October 30, 1853. In his new diocese he established Seton Hall, a theological seminary and college of a high order, introduced several religious communities, encouraged the building of churches and, above all, of schools, and formed associations to provide innocent enjoyment for young men. For nineteen years his influence in the cause of morality and good citizenship was felt and acknowledged throughout the State. In 1872 he was transferred to the see of Baltimore as successor of Archbishop Spalding. His health was now impaired, but, with undiminished zeal, he freed the cathedral from debt and consecrated it. In 1877 he was advised to visit Vichy for the benefit of his health, but finding the disease increase, he sought only to die among his flock. Reaching New York in a dying condition, he expired at Newark, among the clergy and people who loved him so devotedly, on October 3, 1877. After impressive funeral services in Newark and Baltimore, Archbishop Bayley's remains were finally laid beside those of his venerated aunt, Mother Seton, at Emmittsburg.

woman, and child in the community, they would, almost of themselves, be sufficient to banish the demon of intemperance from every Catholic home in the land. This was indeed a remarkable and generous compliment to the great preacher's effort.

The regular business of the Convention was now entered upon, and the following resolution was offered for adoption:

Resolved, That the delegates and citizens here present earnestly beg of Father Burke to bear with him when he goes from our midst, and to take with him back to the Old Land, the warmest thanks of our hearts for the service and the honor he has done the Catholics of the State of New Jersey by his magnificent discourse before the Total Abstinence Union this day; and that we, in the name of our fellow-Catholics of adjoining counties, urgently request of him to meet our people in aggregate mass convention, at some central and convenient point, to enable them to profit by the wisdom and genius with which he has treated the temperance question.

The president supplemented the resolution with grateful reference to the generous action of their distinguished visitor and of their own bishop and clergy; and then called for the sense of the assembly upon the subject of the resolution, when there arose all over the church one solid and resounding "Aye!" loud enough, as it were, to carry the thanks which it embodied to Father Burke's native hills, in the Motherland beyond the sea.

HEADLESS CHURCHES

BY REV. B. F. DE COSTA, CONVERT FROM EPISCOPALIANISM [1]

The Bible cannot be a definer—Dismal failure of the feeble religion of private judgment—Absolute necessity for a Church that speaks with authority—Uncertainty the prevailing characteristic of Protestantism—The Church gave us the Bible: the Bible did not give us the Church—An unanswerable illustration—An inspired Church wanted—"Broad-church" faltering doomed—The Catholic Apostolic Church the Pillar and Ground of Truth.

THERE being only one God and one religion, the Church must be the teacher of that one religion, having ample authority because Christ is her head. The Body takes this right from the Head. What is a headless human body? Simply a thing for the undertaker to bury. A headless church also is a corpse, and the land is full of these cadavers to-day. Christless, headless religion abounds. It runs the gamut from Calvinism to Socinianism, and thence on to spiritualism and pantheism. Anything will do duty with most sects for Christianity—except Christianity. Men who do not even believe in God ask us to consider them Christians. Sceptical ingenuity is taxed to the utmost to find substitutes, not only for the Head of the Church, but for the Church herself. They tell us, with Dean Farrar, that the Bible, through the aid of the Spirit, will give all essential truth; yet by this process men, with the distinguished dean, find that nothing is essential, or that what is essential with one is non-essential with another.

The Bible alone, though a priceless treasure, can never serve

[1] At the time of his conversion the Rev. B. F. De Costa was rector of one of the wealthiest Episcopal churches in New York City. He was a man of great sincerity and much learning, and, besides prose works, wrote several beautiful hymns, which are sung in our churches. In the above brief chapter he sets forth some of the reasons which caused him to seek earnestly until he found in the everlasting and unchangeable Church of Jesus Christ that spiritual peace which he could not attain outside its fold.

the individual as a definer. It is the office of the Church to define and teach the meaning of the Bible. Through the general councils we have the Church interpretations, chiefly expressed in the ancient creeds. Yet zealots would force upon us, in place of the Church Catholic, the headless church. They ask us to take our instruction from any and every corpse. The land is full of these dead bodies, which, in all decency, should be buried from sight. Private judgment furnishes as many judgments as there are men and women in the world; it is puerile for those who deify individual opinion to pretend to believe in any church. God and mammon, ego and the Church, cannot exist together. The Church must be everything or nothing, and with sectarian bodies in our country it is nothing except the butt of ridicule. The sooner these religionists stop pretending to believe in any church and retire from the whole church business, the better it will be for the world.

The Bible, then, cannot be a definer. We read it reverently for the confirmation of what has already been defined, and to establish ourselves in the faith once delivered to the saints. What the world needs to-day is the Church that speaks with authority, the Church that knows the truth and does not fear to tell it; the Church that, under no infidel plea illustrated by Matthew Arnold's "sweet reasonableness," will tolerate untruth, attempting to fill the world with her own emptiness. If a religious organization does not know what the truth is, it, of course, cannot condemn untruth; but in that case, if there is no prospect of improvement—and there certainly is none—had it not better retire from the church business? On this principle, at a conservative estimate, nearly one hundred and forty American denominations would pass. The Church must have her true place in the world, or no place at all. There can be no compromise between the Church and the world. The infallible Christ must speak through the Church. The Head must control the Body. The great general councils must be recognized, the ancient creeds honored, and all Christians must rally to their support in one universal body. Otherwise disintegration will do its work upon every organization that refuses allegiance to the central thought.

Scoffers may mock, but only at last to share the fate of scoffers. To say that uncertainty must be the prevailing characteristic of Christianity is to say that Christ organized his Church and sent it forth into the world like some ship sent to sea without ballast, rudder, or compass. As a matter of fact, too, there is hardly a single "private-judgment religion" that pretends to have commander or helmsman. Everybody on board is helmsman, and we all know how they steer.

People do not seem to know the place of the Bible in religion. After giving the Bible, the Church did not abandon her authority, but was more and more emphatic in her claims, as was the Government of the United States after writing the Constitution. Church authority is the thing we need to recognize in this day—Christ speaking through his Church. The same Holy Ghost that helped the Church write the New Testament, presided in the great councils, and is ready to inspire the Church councils to-day. To say that a divided Christianity is inevitable, similar to a gulf as broad as that between Gehenna and Paradise, is to deny the power of Christ, thus rendering his Body headless. This is that practical atheism in the foul slough of which sectarianism is wallowing to-day. The real situation is being recognized by men of the best intelligence all over the land, who are asking for authoritative religion, and are rapidly coming to believe that they can have what they want.

The failure of the feeble religion of private judgment now has an illustration that is simply unanswerable. I refer to the case of a single denomination whose year-book shows that in seven of the greatest cities in the United States, having over five hundred thousand inhabitants each and containing four hundred and eighty-five of its churches, supported at the cost of several millions annually, during the past year, instead of a gain, there has been a loss of six hundred and ninety-three members. All this following a special effort to "evangelize" cities by a national society organized for the purpose! In another group of seven cities and eighty "churches," after holding on to vast quantities of dead wood, as in the previous case, there is a loss of three hundred and eighty-

seven. Take the same fourteen cities and inquire what has been the result of teaching on the basis of authority, and you will find that vast gains have been made. Does not this form a judgment of the intelligence of this country on the whole subject?

It is idle to say that understanding men object to authority in religion. What they really do not want is a thousand conflicting authorities. Men are as anxious for authority in religion as in science, in government, or in finance. When we come to know them, we shall find that authority is what they hunger for and thankfully accept when they find it. The demand of the day is for the inspired Church, the Church whose heart is in touch with God. This is the only Church that will be able to command the respect and obedience of America in the days to come.

" Broad-church " faltering, in a double sense, is doomed. The headless church will go down to the grave. The church that hesitates is lost. The Church of Christ alone can endure and conquer through a conquering faith. Still, in the presence of crumbling sects and falling denominations one asks if there is really a future in store for Christianity. I answer, yes. First, however, pseudo-Christianity, already in the toils of an inexorable revolution, must accomplish its end. Then true Christianity will stand forth in majestic power, revealing her real character. Then men will see how badly the sectarian duped them as well as himself, and discover that there is no middle place for the foot of man between atheism and the Faith once delivered to the saints. Then they will recall the ancient words, " Arise and shine, for thy light is come "; and as they contemplate the vision, they will ask in the oft-quoted lines:

> Who is this that rises with wounds so splendid,
> All her brow and breast made beautiful with scars;
> In her eyes a light and fire as of long pain ended,
> In her mouth a song of the morning stars?

The answer will be: " This is the Catholic Apostolic Church. This is the Church of the Living God, the Pillar and Ground of Truth."

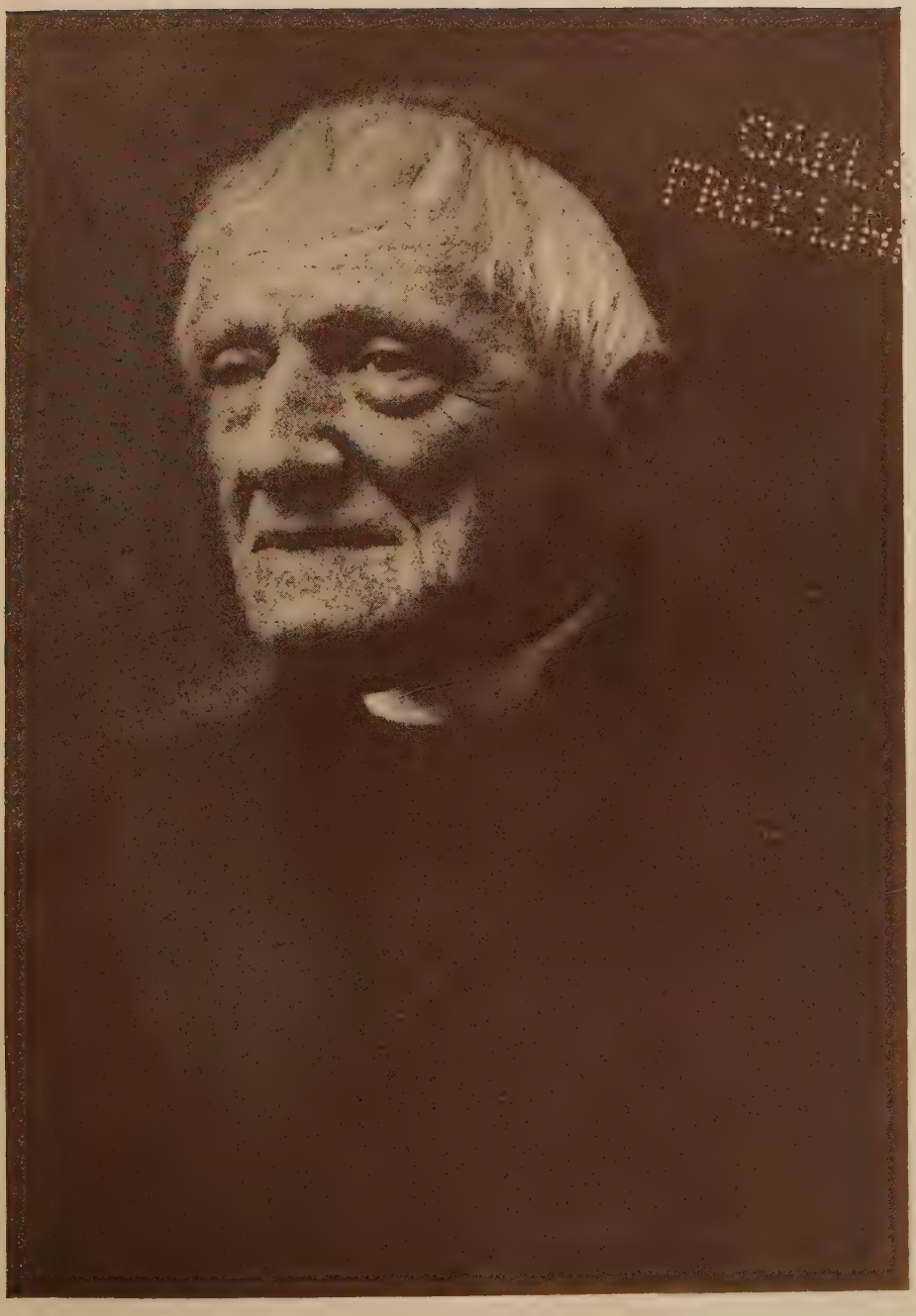
THE PRIESTS OF THE GOSPEL

BY JOHN HENRY NEWMAN, CONVERT AND CARDINAL[1]

Jesus Christ, the great Prophet, Preacher, and Missionary—The new and final dispensation—Men, not angels, sent forth for the ministry of reconciliation—St. Paul—Outward symbols of Christ—The priests of God—Ministers of intercession—Apostles, martyrs, doctors, and saints—Nature vanquished by grace—The Virgin Mother of Jesus—Children of wrath—The first sacrament—St. Philip—Grace regained—The blessed Magdalen—The apostles—Nicodemus—St. Augustine, a celebrated conquest of God's grace—Oracle of sanctity—God, in his mercy, turns past sin into a present benefit—No limit to the bounty and power of God's grace—The sacrament of penance—Cure of Naaman the Syrian—The holy child, St. Agnes—The angelic Aloysius—St. Agatha, St. Juliana, St. Rose, St. Casimir, and St. Stanislas—All good men not saints—Priests, by nature, no better than their brethren—Made different by grace—Aids to a holy life—Priests stand in Christ's stead, and speak in Christ's name—The Catholic Church alone has grace, alone has power, alone has saints—The glorious liberty of the sons of God—The great gift of perseverance.

WHEN Christ, the great Prophet, the great Preacher, the great Missionary, came into the world, he came in a way the most holy, the most august, the most glorious. Though he came in humiliation, though he came to suffer, though he was born in a stable, though he was laid in a manger, yet he issued from the womb of an Immaculate Mother, and his infant form shone with heavenly light. Sanctity marked every lineament of his character and every circumstance of his mission. Gabriel announced his incarnation; a Virgin conceived, a Virgin bore, a Vir-

[1] Cardinal Newman was born at London, England, on February 21, 1801. He was the son of John Newman, a banker. Young Newman took his degree at Oxford University (Trinity College) in 1820, and was elected fellow of Oriel in 1822, where he was associated with Dr. Pusey. In 1833 he published "The Arians of the Fourth Century." Many of his smaller poems, including "Lead, Kindly Light," were written during a Mediterranean voyage in 1832–33. In 1833 he joined the Oxford movement, and wrote many of the "Tracts for the Times." For a while Newman held to the possibility of a middle ground between the Catholic Church and Protestantism. But after a period of spiritual unrest (which he set forth, years later, with great earnestness and beauty of language in his "Apologia pro vita sua"), he withdrew from the Anglican Church in 1843, and, convinced



CARDINAL NEWMAN

gin suckled him; his foster-father was the pure and saintly Joseph; angels proclaimed his birth; a luminous star spread the news among the heathen; the austere Baptist went before his face; and a crowd of shriven penitents, clad in white garments and radiant with grace, followed him wherever he went. As the sun in heaven shines through the clouds, and is reflected in the landscape, so the eternal Sun of justice, when he rose upon the earth, turned night into day, and in his brightness made all things bright.

He came and he went; and, seeing that he came to introduce a new and final Dispensation into the world, he left behind him preachers, teachers, and missionaries, in his stead. Well, then, my brethren, you will say, since on his coming all about him was so glorious, such as he was, such must his servants be, such his representatives, his ministers, in his absence; as he was without sin, they too must be without sin; as he was the Son of God, they must surely be angels. Angels, you will say, must be appointed to this high office, angels alone are fit to preach the birth, the sufferings, the death of God. They might, indeed, have to hide their brightness, as he before them, their Lord and Master, had put on a disguise; they might come, as they came under the Old Covenant, in the garb of men; but still men they could not be, if they were to be preachers of the everlasting Gospel, and dispensers of its divine mysteries. If they were to sacrifice, as he had sacrificed; to continue, repeat, apply, the very Sacrifice which he had offered; to take into their hands that very Victim which was he himself; to bind and to loose; to bless and to ban, to receive the confessions of his people, and to give them absolution for their sins; to teach them the way of truth, and to guide them along the way of peace; who was sufficient for these things but an inhabitant of those blessed realms of which the Lord is the never-failing Light?

as was the great St. Augustine, "that truth was nowhere else," formally entered the Roman Catholic Church on October 9, 1845. In 1849 he established the "Oratory," an English branch of the Brotherhood of St. Philip Neri. His lectures on "Anglican Difficulties" were published in 1850; his sermons in 1849 and 1857; the "Apologia pro vita sua; or, A History of My Religious Opinions" in 1864; the "Grammar of Assent" in 1870; and "Verses on Various Occasions" in 1874. He was made a cardinal on May 12, 1879. Cardinal Newman died at Edgbaston on August 11, 1890.

And yet, my brethren, so it is, he has sent forth for the ministry of reconciliation, not angels, but men; he has sent forth your brethren to you, not beings of some unknown nature and some strange blood, but of your own bone and your own flesh, to preach to you. "Ye men of Galilee, why stand ye gazing up into heaven?" Here is the royal style and tone in which angels speak to men, even though these men be apostles; it is the tone of those who, having never sinned, speak from their lofty eminence to those who have. But such is not the tone of those whom Christ has sent; for it is your brethren whom he has appointed, and none else,—sons of Adam, sons of your nature, the same by nature, differing only in grace,—men, like you, exposed to temptations, to the same temptations, to the same warfare within and without; with the same three deadly enemies—the world, the flesh, and the devil; with the same human, the same wayward heart: differing only as the power of God has changed and rules it. So it is; we are not angels from heaven that speak to you, but men, whom grace, and grace alone, has made to differ from you. Listen to the apostle. When the barbarous Lycaonians, seeing his miracle, would have sacrificed to him and St. Barnabas, as to gods, he rushed in among them, crying out, "O men, why do ye this? we also are mortals, men like unto you"; or, as the words run more forcibly in the original Greek, "We are of like passions with you." And again to the Corinthians he writes, "We preach not ourselves, but Jesus Christ our Lord; and ourselves your servants through Jesus. God, who commanded the light to shine out of darkness, he hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Christ Jesus: but we hold this treasure in earthen vessels." And further, he says of himself most wonderfully, that, "lest he should be exalted by the greatness of the revelations," there was given him "an angel of Satan" in his flesh "to buffet him." Such are your ministers, your preachers, your priests, O my brethren; not angels, not saints, not sinless, but those who would have lived and died in sin except for God's grace, and who, though through God's mercy they be in training for the fellowship of saints here-

after, yet at present are in the midst of infirmity and temptation, and have no hope, except from the unmerited grace of God, of persevering unto the end.

What a strange, what a striking anomaly is this! All is perfect, all is heavenly, all is glorious, in the Dispensation which Christ has vouchsafed us, except the persons of his ministers. He dwells on our altars himself, the Most Holy, the Most High, in light inaccessible, and angels fall down before him there; and out of visible substances and forms he chooses what is choicest to represent and to hold him. The finest wheat-flour, and the purest wine, are taken as his outward symbols; the most sacred and majestic words minister to the sacrificial rite; altar and sanctuary are adorned decently or splendidly, as our means allow; and the priests perform their office in befitting vestments, lifting up chaste hearts and holy hands; yet those very priests, so set apart, so consecrated, they, with their girdle of celibacy and their maniple of sorrow, are sons of Adam, sons of sinners, of a fallen nature, which they have not put off, though it be renewed through grace, so that it is almost the definition of a priest that he has sins of his own to offer for. "Every high priest," says the apostle, "taken from among men, is appointed for men, in the things that appertain unto God, that he may offer gifts and sacrifices for sins; who can condole with those who are in ignorance and error, because he also himself is compassed with infirmity. And therefore he ought, as for the people, so also for himself, to offer for sins." And hence in the Mass, when he offers up the Host before consecration, he says, *Suscipe, Sancte Pater, Omnipotens, æterne Deus,* "Accept, Holy Father, Almighty, Everlasting God, this immaculate Host, which I, thine unworthy servant, offer to thee, my Living and True God, for mine innumerable sins, offences, and negligences, and for all who stand around, and for all faithful Christians, living and dead."

Most strange is this in itself, my brethren, but not strange when you consider it is the appointment of an all-merciful God; not strange in him, because the apostle gives the reason of it in the passage I have quoted. The priests of the New Law are men, in

order that they may " condole with those who are in ignorance and error, because they too are compassed with infirmity." Had angels been your priests, my brethren, they could not have condoled with you, sympathized with you, have had compassion on you, felt tenderly for you, and made allowances for you, as we can; they could not have been your patterns and guides, and have led you on from your old selves into a new life, as they can who come from the midst of you, who have been led on themselves as you are to be led, who know well your difficulties, who have had experience, at least of your temptations, who know the strength of the flesh and the wiles of the devil, even though they have baffled them, who are already disposed to take your part, and be indulgent toward you, and can advise you most practically, and warn you most seasonably and prudently. Therefore did he send you men to be ministers of reconciliation and intercession; as he himself, though he could not sin, yet even he, by becoming man, took on him, as far as was possible to God, man's burden of infirmity and trial in his own person. He could not be a sinner, but he could be a man, and he took to himself a man's heart that we might entrust our hearts to him, and " was tempted in all things, like as we are, yet without sin."

Ponder this truth well, my brethren, and let it be your comfort. Among the preachers, among the priests of the Gospel, there have been apostles, there have been martyrs, there have been doctors,—saints in plenty among them; yet out of them all, high as has been their sanctity, varied their graces, awful their gifts, there has not been one who did not begin with the old Adam; not one of them who was not hewn out of the same rock as the most obdurate of reprobates; not one of them who was not fashioned unto honor out of the same clay which has been the material of the most polluted and vile of sinners; not one who was not by nature brother of those poor souls who have now commenced an eternal fellowship with the devil, and are lost in hell. Grace has vanquished nature; that is the whole history of the saints. Salutary thought for those who are tempted to pride themselves in what they do, and what they are; wonderful news for those who sorrowfully recog-

nize in their hearts the vast difference that exists between them and the saints; and joyful news, when men hate sin, and wish to escape from its miserable yoke, yet are tempted to think it impossible!

Come, my brethren, let us look at this truth more narrowly, and lay it to heart. First consider that, since Adam fell, none of his seed but has been conceived in sin; none, save one. One exception there has been,—Who is that one? Not our Lord Jesus, for he was not conceived of man, but of the Holy Ghost; not our Lord, but I mean his Virgin Mother, who, though conceived and born of human parents, as others, yet was rescued by anticipation from the common condition of mankind, and never was partaker in fact of Adam's transgression. She was conceived in the way of nature, she was conceived as others are; but grace interfered and was beforehand with sin; grace filled her soul from the first moment of her existence, so that the evil one breathed not on her, nor stained the work of God. *Tota pulchra es, Maria; et macula originalis non est in te.* "Thou art all fair, O Mary, and the stain original is not in thee." But putting aside the Most Blessed Mother of God, every one else, the most glorious saint, and the most black and odious of sinners,—I mean, the soul which, in the event, became the most glorious, and the soul which became the most devilish,—were both born in one and the same original sin, both were children of wrath, both were unable to attain heaven by their natural powers, both had the prospect of meriting for themselves hell.

They were both born in sin; they both lay in sin; and the soul which afterward became a saint would have continued in sin, would have sinned wilfully, and would have been lost, but for the visitings of an unmerited supernatural influence upon it, which did for it what it could not do for itself. The poor infant, destined to be an heir of glory, lay feeble, sickly, fretful, wayward, and miserable; the child of sorrow; without hope, and without heavenly aid. So it lay for many a long and weary day ere it was born; and when at length it opened its eyes and saw the light, it shrank back, and wept aloud that it had seen it. But God heard its cry from heaven in this valley of tears, and he began that course of mercies toward

it which led it from earth to heaven. He sent his priest to administer to it the first sacrament, and to baptize it with his grace. Then a great change took place in it; for, instead of its being any more the thrall of Satan, it forthwith became a child of God; and had it died that minute, and before it came to the age of reason, it would have been carried to heaven without delay by angels, and been admitted into the presence of God.

But it did not die; it came to the age of reason, and, oh, shall we dare to say, though in some blessed cases it may be said, shall we dare to say, that it did not misuse the great talent which had been given to it, profane the grace which dwelt in it, and fall into mortal sin? In some instances, praised be God! we dare affirm it; such seems to have been the case with my own dear father, St. Philip, who surely kept his baptismal robe unsullied from the day he was clad in it, never lost his state of grace from the day he was put into it, and proceeded from strength to strength, and from merit to merit, and from glory to glory, through the whole course of his long life, till at the age of eighty he was summoned to his account, and went joyfully to meet it, and was carried across purgatory, without any scorching of its flames, straight to heaven.

Such certainly have sometimes been the dealings of God's grace with the souls of his elect; but more commonly, as if more intimately to associate them with their brethren, and to make the fullness of his favors to them a ground of hope and an encouragement to the penitent sinner, those who have ended in being miracles of sanctity, and heroes in the Church, have passed a time in wilful disobedience, have thrown themselves out of the light of God's countenance, have been led captive by this or that sin, by this or that religious error, till at length they were in various ways recovered, slowly or suddenly, and regained the state of grace, or rather a much higher state than that which they had forfeited. Such was the blessed Magdalen, who had lived a life of shame; so much so, that even to be touched by her was, according to the religious judgment of her day, a pollution. Happy in this world's goods, young and passionate, she had given her heart to the creature, before the grace

of God prevailed with her. Then she cut off her long hair, and put aside her gay apparel, and became so utterly what she had not been, that, had you known her before and after, you had said it was two persons you had seen, not one; for there was no trace of the sinner in the penitent, except the affectionate heart, now set on heaven and Christ; no trace besides, no memory of that glittering and seductive apparition, in the modest form, the severe countenance, the composed gait, and the gentle voice of her who in the garden sought and found her risen Saviour. Such, too, was he who from a publican became an apostle and an evangelist; one who for filthy lucre scrupled not to enter the service of the heathen Romans, and to oppress his own people. Nor were the rest of the apostles made of better clay than the other sons of Adam; they were by nature animal, carnal, ignorant; left to themselves, they would, like the brutes, have grovelled on the earth, and gazed upon the earth, and fed on the earth, had not the grace of God taken possession of them, and set them on their feet, and raised their faces heavenward. And such was the learned Pharisee who came to Jesus by night, well satisfied with his station, jealous of his reputation, confident in his reason; but the time at length came, when, even though disciples fled, he remained to anoint the abandoned corpse of him whom, when living, he had been ashamed to own. You see it was the grace of God that triumphed in Magdalen, in Matthew, and in Nicodemus; heavenly grace came down upon corrupt nature; it subdued impurity in the youthful woman, covetousness in the publican, fear of man in the Pharisee.

Let me speak of another celebrated conquest of God's grace in an after age, and you will see how it pleases him to make a confessor, a saint and doctor of his Church, out of sin and heresy both together. It was not enough that the Father of the Western Schools, the author of a thousand works, the triumphant controversialist, the especial champion of grace, should have been once a poor slave of the flesh, but he was the victim of a perverted intellect also. He who, of all others, was to extol the grace of God, was left more than others to experience the helplessness of nature. The

great St. Augustine (I am not speaking of the holy missionary of the same name, who came to England and converted our pagan forefathers, and became the first Archbishop of Canterbury, but of the great African bishop, two centuries before him)—Augustine, I say, not being in earnest about his soul, not asking himself the question, how was sin to be washed away, but rather being desirous, while youth and strength lasted, to enjoy the flesh and the world, ambitious and sensual, judged of truth and falsehood by his private judgment and his private fancy; despised the Catholic Church because it spoke so much of faith and subjection, thought to make his own reason the measure of all things, and accordingly joined a far-spread sect, which affected to be philosophical and enlightened, to take large views of things, and to correct the vulgar—that is, the Catholic—notions of God and Christ, of sin, and of the way to heaven. In this sect of his he remained for some years; yet what he was taught there did not satisfy him. It pleased him for a time, and then he found he had been eating, as if food, what had no nourishment in it; he became hungry and thirsty after something more substantial, he knew not what; he despised himself for being a slave to the flesh, and he found his religion did not help him to overcome it; thus he understood that he had not gained the truth, and he cried out, "O, who will tell me where to seek it, and who will bring me into it?"

Why did he not join the Catholic Church at once? I have told you why; he saw that truth was nowhere else; but he was not sure it was there. He thought there was something mean, narrow, irrational, in her system of doctrine; he lacked the gift of faith. Then a great conflict began within him—the conflict of nature with grace; of nature and her children, the flesh and false reason, against conscience and the pleadings of the Divine Spirit, leading him to better things. Though he was still in a state of perdition, yet God was visiting him, and giving him the first-fruits of those influences which were in the event to bring him out of it. Time went on; and, looking at him as his guardian angel might look at him, you would have said that, in spite of much perverseness, and many an

unsuccessful struggle against his almighty adversary, in spite of his still being, as before, in a state of wrath, nevertheless grace was making way in his soul, he was advancing toward the Church. He did not know it himself, he could not recognize it himself; but an eager interest in him, and then a joy, was springing up in heaven among the angels of God. At last he came within the range of a great saint in a foreign country; and though he pretended not to acknowledge him, his attention was arrested by him, and he could not help coming to sacred places to look at him again and again. He began to watch him and speculate about him, and wondered with himself whether he was happy. He found himself frequently in church, listening to the holy preacher, and he once asked his advice how to find what he was seeking. And now a final conflict came on him with the flesh: it was hard, very hard, to part with the indulgences of years, it was hard to part and never to meet again. Oh, sin was so sweet, how could he bid it farewell? how could he tear himself away from its embrace, and betake himself to that lonely and dreary way which led heavenward? But God's grace was sweeter far, and it convinced him while it won him; it convinced his reason, and prevailed; and he who without it would have lived and died a child of Satan, became, under its wonder-working power, an oracle of sanctity and truth.

And do you not think, my brethren, that he was better fitted than another to persuade his brethren as he had been persuaded, and to preach the holy doctrine which he had despised? Not that sin is better than obedience, or the sinner than the just; but that God in his mercy makes use of sin against itself, that he turns past sin into a present benefit, that, while he washes away its guilt and subdues its power, he leaves it in the penitent in such sense as enables him, from his knowledge of its devices, to assault it more vigorously, and strike at it more truly, when it meets him in other men; that, while our Lord, by his omnipotent grace, can make the soul as clean as if it had never been unclean, he leaves it in possession of a tenderness and compassion for other sinners, an experience how to deal with them, greater than if it had never

sinned; and again that, in those rare and special instances, of one of which I have been speaking, he holds up to us, for our instruction and our comfort, what he can do, even for the most guilty, if they sincerely come to him for a pardon and a cure. There is no limit to be put to the bounty and power of God's grace; and that we feel sorrow for our sins, and supplicate his mercy, is a sort of present pledge to us in our hearts, that he will grant us the good gifts we are seeking. He can do what he will with the soul of man. He is infinitely more powerful than the foul spirit to whom the sinner has sold himself, and can cast him out.

O my dear brethren, though your conscience witnesses against you, he can disburden it; whether you have sinned less, or whether you have sinned more, he can make you as clean in his sight and as acceptable to him as if you had never gone from him. Gradually will he destroy your sinful habits, and at once will he restore you to his favor. Such is the power of the sacrament of penance, that, be your load of guilt heavier or be it lighter, it removes it, whatever it is. It is as easy to him to wash out the many sins as the few. Do you recollect, in the Old Testament, the history of the cure of Naaman the Syrian, by the prophet Eliseus? He had that dreadful, incurable disease called the leprosy, which was a white crust upon the skin, making the whole person hideous, and typifying the hideousness of sin. The prophet bade him bathe in the river Jordan, and the disease disappeared; "his flesh," says the inspired writer, was "restored to him as the flesh of a little child." Here, then, we have a representation not only of what sin is, but of what God's grace is. It can undo the past, it can realize the hopeless. No sinner, ever so odious, but may become a saint; no saint, ever so exalted, but has been, or might have been, a sinner. Grace overcomes nature, and grace only overcomes it. Take that holy child, the blessed St. Agnes, who, at the age of thirteen, resolved to die rather than deny the faith, and stood enveloped in an atmosphere of purity, and diffused around her a heavenly influence, in the very home of evil spirits into which the heathen brought her; or consider the angelic Aloysius, of whom it hardly is left upon record

that he committed even a venial sin; or St. Agatha, St. Juliana, St. Rose, St. Casimir, or St. Stanislas, to whom the very notion of any unbecoming imagination had been as death; well, there is not one of these seraphic souls but might have been a degraded, loathsome leper, except for God's grace, an outcast from his kind; not one but might, or rather would, have lived the life of a brute creature, and died the death of a reprobate, and lain down in hell eternally in the devil's arms, had not God put a new heart and a new spirit within him, and made him what he could not make himself.

All good men are not saints, my brethren—all converted souls do not become saints. I will not promise that, if you turn to God, you will reach that height of sanctity which the saints have reached:—true; still, I am showing you that even the saints are by nature no better than you; and so (much more) that the priests, who have the charge of the faithful, whatever be their sanctity, are by nature no better than those whom they have to convert, whom they have to reform. It is God's special mercy toward you that we by nature are no other than you; it is his consideration and compassion for you that he has made us, who are your brethren, his legates and ministers of reconciliation.

This is what the world cannot understand; not that it does not apprehend clearly enough that we are by nature of like passions with itself; but what it is so blind, so narrow-minded as not to comprehend, is that, being so like itself by nature, we may be made so different by grace. Men of the world, my brethren, know the power of nature; they know not, experience not, believe not, the power of God's grace; and since they are not themselves acquainted with any power that can overcome nature, they think that none exists, and therefore, consistently, they believe that every one, priest or not, remains to the end such as nature made him, and they will not believe it possible that any one can lead a supernatural life. Now, not priest only, but every one who is in the grace of God, leads a supernatural life, more or less supernatural, according to his calling, and the measure of the gifts given him, and his faithfulness to them. This they know not, and admit not; and when

they hear of the life which a priest must lead by his profession from youth to age, they will not credit that he is what he professes to be. They know nothing of the presence of God, the merits of Christ, the intercession of the Blessed Virgin; the virtue of recurring prayers, of frequent confession, of daily Masses; they are strangers to the transforming power of the Most Holy Sacrament, the Bread of Angels; they do not contemplate the efficacy of salutary rules, of holy companions, of long-enduring habit, of ready, spontaneous vigilance, of abhorrence of sin and indignation at the tempter, to secure the soul from evil. They only know that when the tempter once has actually penetrated into the heart, he is irresistible; they only know that when the soul has exposed and surrendered itself to his malice, there is (so to speak) a necessity of sinning. They only know that when God has abandoned it, and good angels are withdrawn, and all safeguards, and protections, and preventives are neglected, that then (which is their own case), when the victory is all but gained already, it is sure to be gained altogether. They themselves have ever, in their best estate, been all but beaten by the evil one before they began to fight; this is the only state they have experienced: they know this, and they know nothing else. They have never stood on vantage ground; they have never been within the walls of the strong city, about which the enemy prowls in vain, into which he cannot penetrate, and outside of which the faithful soul will be too wise to venture. They judge, I say, by their experience, and will not believe what they never knew.

If there be those here present, my dear brethren, who will not believe that grace is effectual within the Church, because it does little outside of it, to them I do not speak: I speak to those who do not narrow their belief to their experience; I speak to those who admit that grace can make human nature what it is not; and such persons, I think, will feel it, not a cause of jealousy and suspicion, but a great gain, a great mercy, that those are sent to preach to them, to receive their confessions, and to advise them, who can sympathize with their sins, even though they have not known them. Not a temptation, my brethren, can befall you, but what befalls

all those who share your nature, though you may have yielded to it, and they may not have yielded. They can understand you, they can anticipate you, they can interpret you, though they have not kept pace with you in your course. They will be tender to you, they will "instruct you in the spirit of meekness," as the apostle says, "considering themselves lest they also be tempted." Come, then, unto us, all ye that labor and are heavy-laden, and ye shall find rest to your souls; come unto us, who now stand to you in Christ's stead, and who speak in Christ's name; for we too, like you, have been saved by Christ's all-saving blood. We too, like you, should be lost sinners, unless Christ had had mercy on us, unless his grace had cleansed us, unless his Church had received us, unless his saints had interceded for us. Be ye saved, as we have been saved; "Come, listen, all ye that fear God, and we will tell you what he hath done for our souls." Listen to our testimony; behold our joy of heart, and increase it by partaking in it yourselves. Choose that good part which we have chosen; join ye yourselves to our company; it will never repent you, take our word for it, who have a right to speak, it will never repent you to have sought pardon and peace from the Catholic Church, which alone has grace, which alone has power, which alone has saints; it will never repent you, though you go through trouble, though you have to give up much for her sake. It will never repent you, to have passed from the shadows of sense and time, and the deceptions of human feeling and false reason, to the glorious liberty of the sons of God.

And O, my brethren, when you have taken the great step, and stand in your blessed lot, as sinners reconciled to the Father you have offended (for I will anticipate what I surely trust will be fulfilled as regards many of you), O then forget not those who have been the ministers of your reconciliation; and as they now pray you to make your peace with God, so do you, when reconciled, pray for them, that they may gain the great gift of perseverance, that they may continue to stand in the grace in which they trust they stand now, even till the hour of death, lest, perchance, after they have preached to others, they themselves become reprobate.

THE ORATORY OF ST. PHILIP NERI

Philip Neri, a native of Florence, remarkable from his childhood upward for the singular beauty and purity of his character, came to reside at Rome, at the age of eighteen, in 1533. For some years he was tutor to the children of a Florentine nobleman living in Rome. His life was one of habitual self-denial, penance, and prayer. A thirst for doing good consumed him; and by degrees he gathered round him a number of men, young and old, whom he animated by his discourses to a greater zeal for God and hatred of evil, and to a more exact regularity of life, than they had known before. This he did while still a layman; but on the advice of his confessor he received holy orders, and was ordained priest in 1551. For a short time after his ordination he received in his own chamber those whom he had won to God, and instructed them on spiritual things; then, during seven years, in a larger room. Out of these colloquies was gradually perfected the plan of evening exercises, which is to this day practised by the congregation, plain sermons being preached, hymns sung, and popular devotions used, in a regular order, on every week-day evening except Saturday. The number of persons attending the exercises still increasing, he obtained (1558) from the administration of the Church of St. Jerome leave to build over one of the aisles of that church a chapel, to which he gave the modest name of an "oratory," whence arose the name of the congregation. About this time many persons afterward eminent in the Church and the world joined him, among whom were Cæsar Baronius, the ecclesiastical historian, and Francis Maria Tarugi, afterward cardinals; Lucci, Tassone, etc. Six years later, the Florentines living in Rome having requested him to undertake the charge of the Church

of St. John the Baptist which they had just built, the saint (1564) caused Baronius and others of his followers to remove thither and to receive ordination. From this date the commencement of the congregation is reckoned. Their numbers increasing, it seemed desirable to the fathers to have a house of their own. The old Church of the Vallicella, situated in the heart of Rome, was ceded to them in 1575; and St. Philip at once caused the present magnificent church, called the "Chiesa Nuova," to be commenced on the site. The fathers removed to the Vallicella in 1577, on the completion of the church; St. Philip joined them in 1583. Gregory XIII had approved and confirmed the erection of the congregation in 1575. The constitutions of the society—which St. Philip desired should be composed of simple priests, without vows, but agreeing to a rule of life—were approved by Paul V in 1612. St. Philip died in 1595, was beatified in 1615, and canonized in 1622. The rule of the congregation from the first was that each house should be independent, the only exception being made in favor of certain Italian oratories (Naples, San Severino, and afterward Lanciano), which were at first administered by the mother house at Rome.

The Oratory was introduced into England in 1847 by Father (afterward Cardinal) Newman, who, during his long sojourn in Rome following upon his conversion, had studied closely the work of the holy founder and become deeply imbued with the spirit of his institute. The first house was at Mary Vale—that is, Old Oscott—and was transferred, after a temporary sojourn at St. Wilfrid's, Staffordshire, to Alcester Street, Birmingham, in January, 1849. A short time later a house was opened at King William Street, Strand, London, by F. Faber, with several other fathers who belonged to the Birmingham congregation, and were still subject to Father Newman. In October, 1850, the London house was released from obedience to Birmingham, and erected into a congregation with a superior of its own. It was finally transferred to Brompton, where it erected a large domed church. The Oratory at Birmingham remained under the direction—ever since his

elevation to the purple—of its illustrious founder, and has become a great centre of Catholic preaching and education for the midland counties of England.

The following passage embodies a portion of the cardinal's conception of St. Philip's work. "He was raised up," writes Cardinal Newman, "to do a work almost peculiar in the Church." Instead of combating like Ignatius, or being a hunter of souls like St. Cajetan, "Philip preferred, as he expressed it, tranquilly to cast in his net to gain them; he preferred to yield to the stream and direct the current—which he could not stop—of science, literature, art, and fashion, and to sweeten and sanctify what God had made very good and man had spoiled. And so he contemplated as the idea of his mission, not the propagation of the faith, nor the exposition of doctrine, nor the catechetical schools: whatever was exact and systematic pleased him not; he put from him monastic rule and authoritative speech, as David refused the armor of his king—no; he would be but an ordinary individual priest as others; and his weapons should be but unaffected humility and unpretending love. All he did was to be done by the light, and fervor, and convincing eloquence of his personal character and his easy conversation. He came to the Eternal City and he sat himself down there, and his home and his family gradually grew up around him, by the spontaneous accession of materials from without. He did not so much seek his own as draw them to him. He sat in his small room, and they in their gay, worldly dresses—the rich and the well-born as well as the simple and the illiterate—crowded into it. . . . And they who came remained gazing and listening till, at length, first one and then another threw off their bravery, and took his poor cassock and girdle instead; or, if they kept it, it was to put hair-cloth under it, or to take on them a rule of life, while to the world they looked as before."

MARY, MOTHER OF JESUS[1]

Mary and Joseph objects of deep interest to the early Christians—Authority of the traditions relating to the parentage of the Blessed Virgin—Birthplace of Mary—Her father and mother—Veneration paid to the Mother of Christ—Her birth—Monumental records recalling the childhood and girlhood of our Lady—Her education—Joseph the carpenter—Marriage of Mary and Joseph—Message delivered to Zachary in the Temple—The angelic salutation and annunciation—"The handmaid of the Lord"—Her sublime and prophetic canticle of thanksgiving—Joseph receives a share above his brethren—"Glory of our Second Eve"—Birth of Jesus—The glad tidings announced by an angel to the shepherds—Circumcision of our Lord—"The first three worshippers from among the Gentiles"—The flight into Egypt—The massacre of the innocents—Return of the Holy Family—The presentation in the Temple—The holy Simeon and Anna—Boyhood of our Blessed Saviour—The Child Jesus in the Temple, amid the doctors—Absorbing love of Mary and Joseph for the Boy-Saviour—Jesus subject to his parents—Example of Jesus and Joseph to "the overburdened children of toil"—Death of Joseph—Beginning of the public life of Jesus—The miracle at the marriage feast—Jesus goes with his Mother to Capharnaum—Centre of our Lord's public labors in Galilee—Murmurs and threats of the Pharisees—Testimony of John the Baptist to the divinity and mission of Christ—Jesus returns into Galilee—He goes to Nazareth and reads in the synagogue from the book of Isaias on the Sabbath—Sudden ending of his work in Nazareth—The Mother of Jesus with him during the celebration of the second Pasch—An incident in the life of Jesus explained—"Last stage of his mortal career"—Mary stands beneath the Cross on Calvary—Her life after the death of her divine Son—Protestant repugnance to calling her "the Mother of God"—The General Council of Ephesus—The Blessed Virgin Mary declared to be truly the Mother of God.

I

OF Mary, the Mother of our Lord, and of her husband, Joseph, the Gospels make only such mention as connects them with his personal history. But when he had ascended into heaven, and when the religion which he had founded spread throughout the East and the West, filling not only Palestine

[1] This Life of the Blessed Mother of our Lord, a work of much labor and patient research, is reproduced, carefully revised, from the writings of the learned and eloquent priest, Rev. Bernard O'Reilly, D.D., a graduate of Laval University, Quebec. The short sketch of the troublous life of Martin Luther, in the foot-note on page 694, is by the Editor, as are the other notes.

but the surrounding countries with flourishing Christian churches, it was both natural and inevitable that every follower of his should feel a deep interest in knowing all about these revered parents of his and their entire family. And this inquiry was stimulated by the misstatements and calumnies of the Jews regarding Mary and Joseph.

We need only recall the names of a few of the early Christian writers who record the traditions collected in Judea itself, in the very places where the Mother of Christ and her family had lived—traditions coming down to us from the age of the apostles, put in writing by their disciples, and repeated by the most enlightened and saintly scholars of the four succeeding centuries. Foremost among these names stands that of St. Jerome; not, as everybody knows, that he is first in the order of time, but because, in the opinion of all who believe in Christ, he labored most successfully, in the native land of Jesus and Mary and Joseph, to gather and transmit to all coming generations the inspired writings of the Old and the New Testaments, together with all the historical knowledge which could throw light on them.

After St. Jerome come St. Justin Martyr, the great Origen, St. Epiphanius and St. John Damascene (both natives of Palestine), St. Gregory of Nyssa and St. Gregory Nazianzen, natives of Asia Minor, like Origen; St. Cyril of Jerusalem, St. John Chrysostom (a native of Antioch); St. Ambrose and St. Augustine, both contemporaries of St. Jerome. Such are a few of the sainted names which vouch for the existence and the authority of the traditions relating to the parentage of the Blessed Virgin Mary, to her birth and early life up to the point where St. Luke and St. Matthew take up the thread of the narrative in their Gospels. The same respected authorities supply the facts of Mary's life after the ascension of our Lord. She was too dear to the heart of the early Church, to the grateful veneration of the last and best-beloved disciple of the Lord, John the Evangelist, not to be cared for reverently and tenderly by all these fervent followers of the Master; so that the

details of her latest life and of her blessed death must have been remembered and recorded by the first generations of Christians—her own spiritual children all of them—most of them her own countrymen, and many of them her blood-relations.

With these preliminary remarks, we may confidently enter upon our task—that of condensing into a few pages the life of her who is the Second Eve, the Mother of the True Life, most dear to every one who holds Christ to be the Second Adam, the Messiah, the Restorer and Saviour of our race.

II

The birthplace of Mary was that same town of Nazareth, in Lower Galilee, where was also the home of Joseph, and where, during the first thirty years of his life, the Word Incarnate was to live in obscurity and toil. St. Justin Martyr, himself a native of Palestine, who defended the faith by his writings and died for it, within fifty years after the death of St. John the Evangelist, says that Mary was descended in a direct line from King David. Her father's name was Joachim. The Jewish writers give him also the name of Heli; the Arabic traditions of Palestine and the early commentators of the Koran call him Imram or Amram. His wife's name was Anna or Hanna, according to these same authorities. She was of the tribe of Levi.

Of these two venerable personages St. John Damascene writes as one who is only giving utterance to the living, uninterrupted testimony of the populations of Lower Galilee, when he eulogizes their virtues. This universal veneration, as soon as the Christian religion was allowed to be professed openly, found its expression in the churches erected in the East under the invocation of St. Joachim and St. Anna. The Emperor Justinian, in 550, had one built in Constantinople, which bore the name of St. Anna down to the conquest of the city by the Turks. The reverence thus paid from the beginning of Christianity to the immediate ancestors of our Lord, is founded both on their own recorded holiness of life

and on the exquisite jealousy with which the Christian conscience watched over everything nearly related to the great fact of the Incarnation. The early heretics denied its reality; asserted that the body born of the Virgin and nailed to the cross was only a shadowy body, but no substantial human flesh; in a word, that Christ was no true man, and had only the outward appearance of one. Hence the scrupulousness with which every circumstance was examined that bore on the all-important fact of his being, in very deed, " bone of our bone, and flesh of our flesh," as well as " true God of true God."

The veneration paid to his Mother and her parents was reflected on Christ himself, while it strengthened in the mind of the believer the faith in the God made Man. Hence the piety borne witness to by Justinian at Constantinople and by St. John Chrysostom at Antioch was the same that inspired the youthful Martin Luther, long ages afterward, to vow to St. Ann to embrace a monastic life.[1] It was that which prompted the populations of Brittany to pay such devout homage to Sainte Anne d'Auray, and the first Canadian colonists to build, on the shore of the St. Lawrence, that

[1] Martin Luther, apostate monk and leader of the so-called Reformation, was born at Eisleben, Prussian Saxony, November 10, 1483. In his boyhood Luther attended the Latin school of Mansfeld, and subsequently went for a year to a Franciscan school at Magdeburg, and then to Eisenach, where he, with other poor scholars, sang for alms in the streets. From Eisenach he went, in his eighteenth year, to the high school of Erfurt. He took his bachelor's degree in 1502, and his master's in 1505. Luther now resolved to become a monk, and entered the Augustinian convent at Erfurt in June, 1505. He was ordained priest in May, 1507. In 1520 Luther, together with his adherents, was formally excommunicated by Pope Leo X for heresy. His example and his doctrines soon produced their inevitable fruit by inciting the peasants of Germany into a rash and ill-planned rebellion against the princes. In January, 1525, the revolutionary movement had extended from the Black Forest into Thuringia and Saxony, and the peasants were eagerly looking to Luther for help. When the bloody struggle came, however, Luther abandoned them, and by his pamphlet entitled "Against the Murdering, Robbing Troops of Peasants," in which he hounds on the authorities to "stab, kill, and strangle," actually encouraged the nobles in their sanguinary suppression of the revolt. The princes leagued together, and the peasants were everywhere defeated. One army, with neither military arms nor leaders, was utterly routed at Frankenhausen, another in Würtemberg. Fifty thousand were slain or butchered by wholesale executions. Among this number many of the quietest and most moderate people were made victims in the general slaughter. Curious to learn how his upholders deal with this dark chapter in Luther's life, we turn to the pages of his apologists, and there we find it stated that at this period "the great reformer" "apparently lost his head." Sublime excuse! But perhaps one may be pardoned for saying that in our day such an act of baseness toward the simple and misguided folk who trusted in him and looked to him for help

THE ANNUNCIATION

FROM THE PAINTING BY GENTILESCHI

"Behold the handmaid of the Lord: be it done unto me according to thy word."

famous chapel before which, departing and returning, every vessel cast anchor, in order that the crew might go thither to worship Jesus, born of the Virgin Mary, to beseech, on their journey across the deep, the protection of Mary's sainted mother, or to thank her for their delivery from storm and shipwreck. All this was natural to true believers.

It is said that the child Mary was sent, like Samuel to the pious Anna of the Old Testament, as a reward to ardent prayer after long sterility. The Moslem traditions, echoing those of the Galilean populations, affirm that the mother of the Blessed Virgin, when she first knew that her prayer was heard, knelt in thanksgiving, and said: "O Lord, I vow to consecrate to Thee the child which Thou hast given me: accept graciously my offering, O Thou to whom everything is known." And this same voice of Arab tradition, echoing the constant belief of the early Christians of Palestine, attests also the privilege claimed for Mary by the Church, and solemnly decreed as an article of faith on December 8, 1854—that of having been, by a special application of the saving grace of her Son, preserved from the stain of original sin. This is what is called her "Immaculate Conception." It was most fitting that the Second Eve, the humble and self-sacrificing parent of our redeemed humanity, should have been, at the very instant when soul and body were united, as free from every stain of moral evil as the first Eve, when the Almighty hand formed her body from out the substance of sinless Adam, and poured the breath of life into it. Even the Jewish traditions, long before the coming of Christ, affirmed the current belief from the days of the patriarchs and from the beginning, that the stain of Adam's sin was not to touch the Messiah or his Mother. Mohammed himself bore witness to the universal existence of this belief among the nations descended from Abraham, whether Christian or not.

would be followed by universal horror and reprobation. All this bloodshed and misery, for which he was chiefly responsible, did not prevent Luther from taking a wife in the same fatal year. On June 11, 1525, he married Catherine von Bora, an apostate nun, twenty-four years of age, by whom he had six children. His later life was filled with controversies and differences of opinion, which sad legacy he left to his followers down to the present day. He died at Eisleben, February 18, 1546.

Anna's blessed child was born on September 8, in the year of Rome 734—that is, twenty years before the Christian era. In the Koran (chapter iii) it is said that when the babe was born, her mother said: "O God, I have brought into the world a daughter, and have named her Miriam (Mary). I place both her and her posterity under thy protection; preserve them from the designs of Satan."

The solemn ceremony of naming a new-born babe was performed by the Jews on the eighth day after the birth. Hence it is that the solemnity of the Holy Name of Mary is celebrated by the Church on the Sunday within the octave of the Nativity, or that following the 8th of September. When the child had attained her third year, her parents, in fulfilment of their vow to consecrate her to God, took her from Nazareth to Jerusalem, and gave her up to the priests to be educated within the vast precincts of the temple, where other children, similarly dedicated by vow to the life of Nazarites, were brought up together.

From the first age of Christianity a house was pointed out to pilgrims and visitors as the house of St. Ann. Over this spot, as over every other made sacred by memories connected with our Lord and his Mother, the faithful kept loving watch throughout the evil days of Moslem domination. And we should not forget that, inasmuch as St. Ann herself was held in great reverence by the followers of the Koran, so when Jerusalem fell into their hands, they hastened to change into a mosque, or place of Mohammedan worship, the oratory built on the site by the Christians. So did they manifest their veneration for all other places held most dear by Christians; their special regard for burial-places forbidding them from appropriating to their own religious uses the church raised over the Holy Sepulchre by St. Helena. When the Crusaders conquered Jerusalem and established a kingdom in Palestine, their piety led them to build churches and monasteries at all spots in the Holy City and throughout the kingdom hallowed by the memory of our Lord, his Mother, and his ancestors. Thus they erected a monastery with a church on the traditional site of the house of St.

Ann; when Jerusalem fell afterward into the hands of Saladin, the church and monastery became a mosque, held in very great respect by its new masters.

Even so near the splendid mosque of Omar (*El-Aksa*), which at this day occupies the site of the temple, is a smaller one, *Es-Sakhra* ("the Rock"), built on the spot where Mary and the other maidens, bound by Nazarite vows, lived during their seclusion. Thus, we have monumental records recalling the childhood and girlhood of our Lady.

The Crusaders converted the humble chapel which stood on this "Rock," into a splendid church, surmounted by a gilt cupola and a lofty cross. Here, then, was spent the life of the Blessed Virgin from her third year upward. It was during the rule of Herod the Great, an Idumean, who had married Mariamne, a descendant of the Maccabean line of princes, and thereby conciliated the favor of some of the most influential among the Jews. He restored the temple with the utmost magnificence, thus still further winning popular applause. He also built Cæsarea on the sea-coast of the Mediterranean, naming it after the Emperor Augustus, together with other important cities here and there. But, to offset the service rendered to the national religion by the restoration and adornment of the temple, he erected, in the cities founded by him, magnificent houses of worship to the gods of Rome.

It was while this clever but unscrupulous prince was pushing forward the costly works on the temple, that Mary was being educated within its precincts. In what this education consisted we can only conjecture from the ascertained Jewish customs of that age, and from the fragmentary passages of Eastern fathers. The "Proto-Gospel of St. James," a work held in general esteem during the first centuries of the Christian era, describes Mary as seated before a spindle of wool dyed purple. The Jews had borrowed and inherited from their neighbors, the Phenicians, the art of giving to the fabrics they wove that exquisite purple dye so much prized in the ancient world. Besides this, St. Epiphanius says that the Blessed Virgin was skilled in embroidery, and in weaving wool, fine

linen, and cloth of gold. Especially careful were the priests, after the Captivity, to teach these privileged maidens, and all the youth of the upper classes, the knowledge of the Hebrew Scriptures. What the study of these must have been to one " full of grace," like the future Mother of the Redeemer, we need only suggest to the intelligent reader.

In these peaceful studies and useful occupations, varied by the stirring scenes of the gorgeous Jewish worship, passed Mary's girlhood. Meanwhile, as tradition informs us, both her parents closed a holy life by the death of the saints. Her father died first, when his daughter was in her thirteenth year; and she returned to Nazareth to the house of her widowed mother. When the latter was also called to her reward, it became the duty of her nearest relatives to find her a protector and a husband among her own tribesmen, in accordance with the prescriptions of the Mosaic law.

St. Gregory of Nyssa, who follows the best traditions of the East, relates that the noble maiden was unwilling to be bound by the ties of matrimony, and besought her kinsfolk to allow her to return to the temple and continue there the secluded virginal life which alone had a charm for her. To this they peremptorily refused to consent; and the orphan had, perforce, to choose the man who should be her husband and protector—one who, in the hidden councils of God, was to be the guardian of the Messiah and his Mother, their devoted companion and support—and, through all the Christian ages, the Protector, under God, of all those who believe in the Saviour.

Here come in the beautiful legends, which have inspired Christian art, concerning the rivalry among the unwedded kinsmen of Mary for the honor of claiming her as bride. Among the descendants of David assembled in Nazareth, or in Jerusalem, at the town house of Joachim and Ann, was Joseph, who, impoverished, as were most of his kinsfolk, supported himself amid the hills and obscurity of Galilee by following the trade of what the Gospels call " a carpenter," or what we would more properly call " a cabinet-maker." Among the many thriving cities and industrious populations of

Galilee, the art of inlaying was much in demand. He, too, like Mary, like the numerous bodies of Essenes, who practised a life of self-imposed abstinence and seclusion aiming at a moral perfection above the reach of the multitude—aspired to the virginal life. By what inspiration, then, was he impelled to be a suitor for the hand of his kinswoman? Or were the names of all the persons eligible for that honor submitted to the maiden in a list, permitting her to draw by lot from among the number? Having to be so intimately connected with the Saviour in his helpless infancy and childhood, Joseph was, of course, under a special providence; and our own Christian sense must divine and supply many links in the chain of facts that fill up his history.

St. Jerome, recalling the ancient tradition preserved in the narrative of the " Proto-Gospel of St. James," tells us that the suitors, after praying to Him in whose hand are our lots, brought each to the temple a rod of almond-tree, and left it overnight before the altar. On the morrow, that which bore the name of Joseph had blossomed. It was a renewal of the miracle by which God in the Old Law had confirmed the sons of Aaron in the priestly office. This is the event referred to in Raphael's first and pure masterpiece, " The Marriage of the Blessed Virgin."

Mary, become the wife of the blameless and high-minded man thus selected by Providence, went to reside in her ancestral home at Nazareth. It is six months after the message delivered to Zachary in the temple—that he shall be given a son to be called John. He shall be great before the Lord, shall be filled with the Holy Ghost before his birth. He is the precursor of the Messiah, who shall herald the approach of the long-expected Saviour, and point him out, walking the earth in our flesh. The " fullness of time " has come. From before the throne of the Highest the same angelic messenger descends to announce the accomplishment of what is God's work above all others.

" The angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

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And the angel, being come in, said unto her: 'Hail, full of grace, the Lord is with thee: Blessed art thou among women;' who, having heard, was troubled at his saying, and thought with herself what manner of salutation this should be.

"The lowly maiden, among the many graces with which her soul overflowed, above all, possessed humility. She was alarmed, not so much by the presence of the angel, as by the reverence with which he addressed her. The divine favors already lavished upon her have not begotten pride. It is a characteristic of Christian sanctity that its possessors, while intensely grateful to the divine goodness for every favor in the natural and supernatural order, are still most painfully conscious of their own shortcomings. The nearer God lifts them to himself, the more exalted becomes their ideal of moral perfection, the more severely do they compare what they are at the present moment with what they might and ought to be. But the dignity that awaits Mary, singular and incommunicable as it is, had never entered into the visions of attainable holiness presented to her mind by the Spirit of God.

"The angel calms her fears by announcing the object of his mission. She is divinely chosen in the eternal counsels to be the mother of the long-promised Redeemer, Jesus. 'He shall be great, and shall be called the Son of the Most High; and the Lord shall give to him the throne of David, his father, and he shall reign in the house of Jacob for ever; and of his kingdom there shall be no end.' The youth of Mary, her voluntary or enforced poverty, and her having placed herself as an affianced bride under the protection of a kinsman, . . . have not deadened in her bosom the yearning for the appearance of 'the Orient from on high,' the longing for the restoration of her own royal house. Patriotism and religion were intended by God to be one undivided and absorbing sentiment in the breast of every Hebrew woman as well as man. The daughter of David, then, must have been thrilled by the heaven-sent assurance of the resurrection of David's line, of the coming glory and eternity of the new kingdom. But that it should be through Son of hers overwhelms her. Genuine humility is not littleness of soul:

it merely gives the soul an intense feeling of the distance which exists between what our own will has made us, and what God wills us to be. It is, therefore, at bottom, a vivid sense of the deficiency of one's own will in conforming with the divine. But when it becomes clearly known to the humble soul that God requires of her the sublimest efforts of self-sacrifice, her very humility being a supernatural and irresistible tendency toward accomplishing his purpose, she puts forth a strength and a magnanimity all divine in doing what is most heroic and most painful.

"Did the divine light which must have flooded that favored soul on this occasion—unique in the whole economy of the supernatural government—enable Mary to perceive that, to become the Mother of the Second Adam, she must fulfil the part of the Second Eve; that his triumph must be through suffering; that his diadem was to be a crown of thorns, and his death that of an executed criminal, the horror and abomination of his own and of all civilized peoples? If so, her acceptance of such motherhood meant a share in all this shame and torture of soul. Thus was humility satisfied; it should have its sublimest satisfaction in the Cross, in her companionship with the Crucified.

"Light having been given her to understand the operations of the Divine Power, and the scruples both of her humility and her purity having been removed by the words of the angel, she bows herself to the Divine Will, and accepts the awful responsibilities of Mother of the Redeemer. 'Behold the handmaid of the Lord; be it done unto me according to thy word. And the angel departed from her.'"[1]

She was related, on her mother's side, at least, to Elizabeth and Zachary, the parents of the Baptist, whose approaching birth the angel had revealed to her. Probably these noble relatives had been the comforters of Anna in her widowhood, and the consolers as well of Mary herself in the first period of her orphaned life. Her first thought is to visit their privileged home. It was a long journey to the southern extremity of Judea, and over perilous roads.

[1] "Heroic Women of the Bible and the Church."

But the Spirit who henceforth is the very soul of that Blessed Mother's soul, is one of generosity; and Mary goes on her way rejoicing. She is the Ark of the New Covenant, bearing over the mountains and through the valleys of Judea, not the manna put within the former ark by Moses, together with the Tables of the Law. Here is he who is the true Bread of Life, the Divine Lawgiver, the very "Angel of the Testament" himself. And as Mary crosses the threshold of Elizabeth, John feels the presence of Jesus; at the approach of "the Bridegroom," his "friend" is quickened with the pulses of a new life. His mother "cried out with a loud voice, 'Blessed art thou among women! . . . And whence is this to me, that the Mother of my Lord should come to me?'"

Mary, unwilling to deny what has been revealed to her saintly kinswoman, only thinks of referring the homage paid to herself to Him from whom every perfect gift descendeth. The light of prophecy floods her soul, as the future ages are spread out before her, and she pours forth the strains of the sublime song which has ever since been the hymn of Christian triumph and thanksgiving:

> My soul doth magnify the Lord:
> And my spirit hath rejoiced in God my Saviour:
> Because he hath regarded the humility of his handmaid:
> For, behold, from henceforth all generations shall call me blessed.[1]
> For he that is mighty hath done great things to me:
> And holy is his name.

"Three months did Mary abide with Elizabeth, not seeking the public eye, but both of them communing with God in prayer, in obedience to the Holy Spirit that filled them, and increasing in their own souls the zeal for his glory and for the salvation of his people. So entirely does Mary trust to the divine wisdom to disclose the secret of her heart, that, on her return to Nazareth, she makes no mention of it to Joseph. She is rewarded for her absolute trust: an angel is sent to this prudent and God-fearing man to

[1] These words are a prediction of the honor which the Church in all ages should pay to the Blessed Virgin. It would be well for Protestants to examine whether they are in any way concerned in this prophecy.

apprise him of the Treasure lying hidden beneath his roof. He is thenceforth to be the faithful steward in God's family on earth, guarding and cherishing the two Beings in all creation the most precious in the sight of Heaven—that exalted Mother and her Babe. Joseph, too, if not in very deed a Nazarite like John, received a portion above his brethren: Christ, during his helpless infancy and boyhood, was to be his sole care and portion; Christ and his Mother were to look up to him, under God's providence, as their head, guide, and support. He could not but understand, once the angel of the Lord had revealed to him Mary's secret, that of all just men whom Heaven had most favored till then, none were so privileged as himself. For beneath his lowly roof he now held the new Parents of restored humanity foreshown to Adam and Eve in the garden. On his head were accumulated the blessings prophesied by Jacob to the first Joseph (Gen. xlix. 25, 26): 'The blessings of Heaven above, with the blessings of the deep that lieth beneath, until the desire of the everlasting hills shall come.' He has come; ere long Joseph shall look upon his face, and hold him in his arms, and hear his voice uttering words of filial love and gratitude." [1]

III

THE glory of our Second Eve is that her life, from this period to the ascension of her Son, will be identified with his; and that from his ascension till her death at Ephesus, her sole care was to sustain and comfort the infant Church, so sorely tried in Palestine.

In Bethlehem Joseph was born, and to Bethlehem a mere accident compels Joseph and Mary to go, just as she is about to give birth to her Child. They went thither in obedience to an imperial decree enjoining on all persons within the Roman empire to be registered in their native places. St. John the Evangelist, a near relative of the Blessed Virgin, and the disciple so dearly loved by her Son, says of the Incarnate Word, the Light of the World: "He was in the world, and the world was made by him, and the

[1] "Heroic Women of the Bible and the Church."

world knew him not. He came unto his own, and his own received him not." Whatever may have been the circumstances that explain the fact, it is recorded by the Gospel that in Bethlehem, the city of David, where Booz[1] bestowed on Ruth the Moabite such kindly countenance and courteous hospitality, no house was opened, at the hour of her sorest need, to the greatest of David's daughters, the gentle Mother of the Messiah. They arrived, sore-footed and weary, at its gates when night had already fallen. The town was full. "There was no room for them in the inn." They sought, on the outskirts of the town, one of those natural caves, the shelter for the shepherd in stormy weather, the refuge of the poor wayfarer at all times. "And she brought forth her first-born Son, and wrapped him up in swaddling clothes, and laid him in a manger."

We do not deplore that it so befell both Mother and Babe. It was meet that He who came to "make all things new" in the world of morality, should have elected to be born in the most abject destitution. He had come to condemn the ill-uses of wealth, and to inculcate the blessedness of that spirit which despises riches in themselves, and sets store solely on the eternal kingdom and the supernatural virtues that lead to it.

So she looks, first of all human beings, at that midnight hour on the face of her Babe and her Saviour. What ecstasy filled her soul as the light of that countenance, that so many generations had vainly wished to behold, made all bright for her and for her saintly guardian, Joseph, in that hillside cavern! These two were the first worshippers, as they were to be the two inseparable companions and faithful disciples, of the Divine Master—the great Teacher of the Manger and the Cross. They were called "his parents." And as such they are unspeakably dear to the Christian world.

Who are those who are first summoned to the presence of the new-born King, the Day-star of Israel, the Hope of the world? Shepherds guarding their flocks by night. "And behold, an angel of the Lord stood by them, and the brightness of God shone round about them, and they feared with a great fear. And the angel said

[1] The name is thus spelled in the Douay version of the Old Testament. A variant is *Boaz*.

to them: 'Fear not: for, behold, I bring you good tidings of great joy, that shall be to all the people: for this day is born to you a Saviour, who is Christ the Lord, in the city of David. And this shall be a sign unto you: you shall find the infant wrapped in swaddling clothes, and laid in a manger.'"

To these poor folk, the first called to the knowledge of Christ and to the everlasting glories of his kingdom, a foretaste is there given of the society which Christians are to share here and hereafter. "Suddenly there was with the angel a multitude of the heavenly army, praising God and saying, 'Glory to God in the highest, and on earth peace to men of good will.'" These first courtiers of the Saviour-King, as well as all his followers to the end of time, must accustom themselves to behold with the eyes of faith the splendors of that unseen world in which Christ reigns, ministered to by myriads of these bright angelic spirits.

There is one sentence recorded of Mary in the passage which recounts the visit of the shepherds to the new-born Babe. They had found "Mary and Joseph, and the infant lying in a manger. And seeing, they understood of the word that had been spoken to them concerning the child. And all they that heard wondered. . . . *But Mary kept all these words, pondering them in her heart.*" The sole study of this Mother of the incarnate God was to know him and his mysteries. Knowing him, therefore, better than all others, she walked more closely in his footsteps, treading, not in the paths where honor and applause might reach her on his account, but in the ways of obscurity, deep, enlightened love, and heroic suffering.

The eighth day came, and the parents, following the guidance of the Holy Spirit, took the Child to the priest to have him circumcised, in conformity with the law. In every particular both he and they wished to give an example of perfect obedience. He had taken to himself the flesh of Adam, in order so to hallow it by the union, that it might be our ransom on the cross. In circumcision the redeeming blood begins to flow, and the divine humility that was to shine forth in his Passion already manifests itself in Beth-

lehem. Then was he given the name of Jesus, by Joseph, in compliance with the injunction of the angel.

Mary and Joseph were soon afterward gladdened by the coming of the Magi—the "three wise men," or "three kings," from the East. It was a memorable event. Jerusalem, where the standards and eagles of imperial Rome were displayed on the Antonia Tower overlooking the temple, and where the Idumean Herod was acknowledged as king, knew that the "sceptre had passed out of Juda," and, therefore, that the promised Saviour must be nigh. He had already come, and Jerusalem and Judea knew it not. They expected a mighty prince, manifesting himself with more than the warlike genius of David and the far-reaching wisdom of Solomon. And lo! He lay hidden in a wayside cavern at Bethlehem, swathed with the clothes of infancy, and laid in a manger! This was not the Messiah who could challenge the acceptance and worship of the worldly-minded Jews.

But in the depths of the mysterious East, through which the Israelites had been scattered, God had ever had among the idolatrous nations men who cherished the universal belief in a future Redeemer and Restorer, and looked anxiously forward to his coming. This faith of the patriarchs, preserved, though obscured, among the Gentiles, was confirmed by contact with the dispersed Israelites, and by the holy lives of such men as the elder Tobias and his son and kinsfolk. Here are three of these noble watchers for the Star that was to "rise out of Jacob," the "Sceptre" that was to "spring up from Israel." They had counted the years assigned by prophecy for his apparition; and God had rewarded their faith by an extraordinary light in the heavens, while his Spirit spoke to their hearts. They had formed a holy companionship in faith and good works amid the surrounding unbelief and corruption; and now they are companions on the road to Christ.

The Gospel admirably tells their story up to their arrival in Bethlehem. What joy filled the hearts of Mary and Joseph at the sight of these kingly pilgrims from afar! Not on shepherds alone, then, had the Day-star of Bethlehem arisen; not alone for the poor

and lowly was his kingdom; nor alone over the minds and hearts of the Israelites was his reign to extend. He was to gather all nations to himself by the irresistible force of truth and charity.

Herod, alarmed by the coming of the noble pilgrims and the tidings that the King Messiah was born, only waited for their return to Jerusalem and the precise information expected from them, to pay his visit to Mother and Babe. We know what fell purpose he entertained.

The first three worshippers from among the Gentiles are gone, as they came, in haste; their path lies not toward Jerusalem, where a dark and unsparing state policy is plotting the destruction of the Prince of Peace, and their own as well; but God's angel guides them safely toward their own people, whom they are to leaven with faith in the Redeemer.

"And when they were departed, behold, an angel of the Lord appeared in sleep to Joseph, saying: 'Arise, and take the child and his mother, and fly into Egypt; and be there until I shall tell thee;' . . . who, rising up, took the child and his mother by night, and retired into Egypt: and he was there until the death of Herod." Instantly, in the dead of the night, without hesitation or murmur, and trusting themselves to the ever-watchful care of Providence, Joseph and Mary betook them to flight. Not a moment too soon. For the spies of Herod had warned him of the departure of the wise men, and his minions were already on their way to Bethlehem. The fugitives were yet amid the secret passes of Carmel when the sword of the first persecutor "killed all the men-children that were in Bethlehem, and in all the borders thereof, from two years old and under."

What route Joseph chose along the southern sea-coast we have no means of ascertaining. Doubtless he avoided the most frequented, because, while firmly relying on the angelic guidance in case of great need, he used all his own sagacity in avoiding every danger to his precious charge. Nor do we know, with anything like an approach to certainty, in what city or village of Egypt the Holy Family fixed their abode while waiting for the order to return

to Palestine. It is likely that Joseph, in his prudence, would shun the cities where he might find large colonies of his countrymen, and with them emissaries of Herod. A quiet country hamlet, where his skill in working wood could provide for the sustenance of the two Beings he worshipped, would most naturally fix the choice of Christ's devoted guardian. As the precise date of Herod's death is unknown, so also is the duration of the Holy Family's stay in Egypt.

If by any chance the Blessed Mother learned, while there, the cruel massacre of the innocents in Bethlehem and its neighborhood, how much more keenly her heart felt the wound made by the first mortal peril that threatened the life of her Babe! Already, even before holy Simeon prophesied about the sword which was to pierce her on Calvary, she felt its point searching her soul. The Church, in after ages, called her the "Queen of Martyrs." She was in reality such while yet in Egypt. For the babes so inhumanly slain in Bethlehem were only the first glorious band in that great army of martyrs who were to bear witness with their blood to the divinity of the Lamb.

At length, the angelic messenger bade Joseph return to Judea. "Arise, and take the child and his mother, and go into the land of Israel." With the same promptness and unquestioning simplicity, Joseph executes the divine command. He is the head of God's family on earth; to him is the divine will intimated; and to him it belongs to see it executed, both the Word Incarnate and his Mother yielding implicit obedience to Joseph. The Church has solemnly declared St. Joseph to be, under God, her protector and the guardian of all her interests. Why should he, who made of Christ and his interests, in infancy, childhood, and youth, the one absorbing care of his life, not continue in heaven to be the guardian and protector of all those who are dear to Christ?

And so Joseph "arose, and took the child and his mother, and came into the land of Israel. But hearing that Archelaus reigned in Judea in the room of Herod his father, he was afraid to go

thither; and, being warned in sleep, retired into the quarters of Galilee. And coming, he dwelt in a city called Nazareth."

The death of Herod, and the horror caused by the massacre of the innocents, produced a reaction in the public mind. People were naturally averse to blood and persecution. Moreover, the multitude who did not take pains to inquire minutely into the truth of things, fancied that thé Babe mistaken for King Messiah by the wise men must have perished in the wholesale butchery ordered by Herod. Mary, then, once restored with her Infant to her obscure and peaceful abode in Nazareth, had no reason to delay the ceremony prescribed by the law, of presenting her Son in the temple of Jerusalem, and making the offering customary on this occasion. Joseph chose the opportune season, and guided the Blessed Mother on her way. They acted throughout in perfect conformity with the divine plan revealed to them, that they should conceal from the outer world the quality and mission of the Child they called their own. They left it to the Spirit of God to enlighten privileged individuals concerning the Messiah.

Mary, in presenting to the Lord, in his temple, her own First-born, offered with him a pair of turtle-doves. It was the offering of the poor; and she made no apology for it. The priests in attendance performed their function; no thought about the possibility of this Child of poor parents being the Messiah crossed their mind; no light from on high disclosed the Emmanuel. Two holy souls were there, however, to whom he revealed himself—Simeon and Anna; the former, like the three wise men in the East, yearning to look upon the face of his Redeemer before he closed his eyes; the latter, a saintly widow, now in her eighty-fourth year, "who departed not from the temple, by fastings and prayers serving night and day."

Simeon "came by the Spirit into the temple. And when his parents brought in the child Jesus, . . . he also took him in his arms, and blessed God, and said: 'Now thou dost dismiss thy servant, O Lord, according to thy word, in peace: because my eyes have seen thy salvation.' . . . And his father and mother were won-

dering at these things which were spoken concerning him. And Simeon blessed them, and said to Mary his Mother: 'Behold, this child is set for the ruin and for the resurrection of many in Israel, and for a sign which shall be contradicted: and thy own soul a sword shall pierce.'"

Anna also, "at the same hour coming in, gave praise to the Lord; and spoke of him to all that looked for the redemption of Israel."

The ceremony of purification and presentation ended, Mary and Joseph were not tempted by this extraordinary occurrence in the temple to remain in Jerusalem and expose their Treasure to new perils by attracting to him the attention even of the devout among the citizens. They hastened back to Galilee, and buried themselves, with all their hopes and fears, beneath the roof which had sheltered Joachim and Anna. "And the child grew, and waxed strong, full of wisdom; and the grace of God was in him."

Of the life which the Holy Family led in their lowly home at Nazareth, from the presentation of Christ up to his twelfth year, no other account is given in the Gospel, save only that "his parents went every year to Jerusalem, at the solemn day of the pasch." The privilege they had of possessing him who was above the law, from whom indeed the law had come, never prevented them from fulfilling in letter and in spirit its injunctions. They were content to bide God's own appointed time for Christ's manifestation in Israel.

But the sword of which Simeon had prophesied daily probed the bosom of the anxious Mother. She knew that his blood was to redeem the world. The time and manner alone remained a secret hidden from her motherly heart. She naturally feared every year's appointed festivals calling them to Jerusalem, lest his visit there should verify Simeon's prediction. This throws a light on the next event recorded in the blended lives of Mother and Son.

"And when he was twelve years old, they went up to Jerusalem, according to the custom of the feast. And after they had fulfilled the days, when they returned the child Jesus remained in

Jerusalem; and his parents knew it not. And thinking that he was in the company, they came a day's journey, and sought him among their kinsfolk and acquaintance. And not finding him, they returned into Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, hearing them, and asking them questions. And all that heard him were astonished at his wisdom and his answers. And seeing him, they wondered. And his mother said to him: 'Son, why hast thou done so to us? Behold, thy father and I have sought thee sorrowing.' And he said to them: 'How is it that you sought me? Did you not know that I must be about the things that are my Father's?' And they understood not the word that he spoke unto them. And he went down with them, and came to Nazareth; and was subject to them. And his mother kept all these words in her heart. And Jesus advanced in wisdom, and age, and grace with God and men."

In this most simple and beautiful narrative stand out conspicuously the absorbing love of Mary and Joseph for the Boy-Saviour; their solicitude for his safety; their keen sorrow at not finding him "among their kinsfolk and acquaintance"; the affectionate freedom with which they remonstrate with him for having left their company. This accords with what we have already written: that the interests of Jesus are those of Joseph and Mary. The Mother, on missing her Divine Son, feels the sword already piercing her soul. Joseph's fatherly heart experiences a different, though scarcely less poignant sorrow, at the thought of his charge being possibly in the clutches of Herod's successor. We are also plainly taught that the Wisdom Incarnate, who astonished the doctors and their audience by his questions and his answers, had already been instructing Mary and Joseph about the supernatural purpose for which he was come down among men. "Did you not know that I must be about the things that are my Father's?" The liberty which they allowed their Emmanuel to be about these things, whenever the Spirit prompted him, was one cause of his being separated from their company. He wished to show that, being the Messiah, he could

at any time he thought fit enter upon his public mission, and shed abroad among men the light of his doctrine. Having thus, in the presence of all, and within the temple of which he was the Divinity, asserted his fullness of knowledge, his divine Sonship, and his independence, he at once goes with his parents, and resumes his former position of dutiful obedience in the household of Nazareth.

Another suggestion is made in the text. The Holy Family, on their way to and from Jerusalem, have for companions their " kinsfolk and acquaintance." Neither Mary nor Joseph, though of the house of David, is without dear and near relatives in Nazareth and the neighboring cities of Galilee. It was the time for the Evangelists to make mention of other children in the home of the carpenter. They only speak of " kinsfolk " or " brethren," as the Jewish custom denominated all blood-relations.

And so, one brief and pregnant sentence describes the remaining years of the Master, till, in his thirtieth year, he quitted his home in Nazareth to preach the " good tidings " to his countrymen. " He went down with them, and came to Nazareth; and was subject to them. And his mother kept all these words in her heart. And Jesus advanced in wisdom, and age, and grace with God and men."

Thenceforward, till his thirtieth year, Christ continued to abide at Nazareth, passing, in the eyes of the people of the place, for the son of Joseph. The veil which covered his origin and dignity was never raised by either parent.

" We are apt to look upon this portion of his earthly life as lost, and disposed to blame either the influence exercised on him by his Mother, or the poverty of Joseph; or, again, to criticise the divine economy for permitting these precious, teeming years of his boyhood and youth to be spent in a little country town. . . . We forget that these long years of obscurity, obedience, progress in wisdom, in every virtue which can grace manhood, and in patient, uncomplaining toil beneath the carpenter's roof, were destined by the Eternal Wisdom to serve as the most eloquent and effective lesson for the immense majority of men in every age and country.

MARRIAGE OF THE BLESSED VIRGIN

FROM THE PAINTING BY CHARLES ANDRÉ VANLOO

"The overburdened children of toil, to-day as in the days of Christ, as every day till time shall be no more, need the teaching and example of Joseph the son of royal David, and of Jesus the Incarnate Word, to enable them to find obscurity sweet, and obedience easy, and the persevering toil of years tolerable.

"There is more than that: we are, not unfrequently, tempted to think and say that the life of his Mother, the Second Eve, the model of her sex wherever Christianity prevails, is one of comparative nullity. . . . Is she, then, less admirable because her life at Nazareth is merged in that of her Son? Let every woman who reads these pages, and takes time to ponder what is here intended, lay this truth to heart, that the future of the world, the greatness and happiness of every country, depend on the growth of true manhood within the obscurity and hallowed quiet of the Christian home. Every natural and supernatural virtue that goes to make up the true man in the home of the laborer and mechanic, as well as in that of the rich, the learned, the noble, and the great, is a fruit of the mother's sowing and ripening. We, in our day and generation, are impatient of home restraints, of slow and progressive culture: one such son as David or Samuel is glory enough for any mother. When Christ left his loved retreat at Nazareth, and filled Judea with his name, it was said of him: 'He hath done all things well.' What mother could desire sweeter praise for her life-labors, or a more complete eulogy on her dearest one? And since Christ's life and example have become an influence of every day and moment during the past nineteen hundred years, how many mothers have found light and strength in the virtues which shine forth to the attentive eye within the lowly abode of Mary at Nazareth!" [1]

As to Joseph, the blessed head of that holy household of Nazareth, the Gospel makes no further mention of him. He lived to rear, to the first years of manhood, that Jesus who loved to call him father. He died, as became one privileged beyond all men, blessed and loved, tended and cheered by the two Beings to whom he had given his life. No Christian man and woman can think of the holy

[1] "Heroic Women of the Bible and the Church."

and devoted foster-father of the Saviour, and of the virtues which shine forth in his conduct, without saying that he was as " blessed among men " as Mary, his beloved companion, was " blessed among women."

IV

It was natural that our Lord, during the last eighteen years of his life at Nazareth, should prepare his Mother for the trials which awaited them both in the fulfilment of his public mission. All through these three years it is probable that Mary lived habitually, either in her own home at Nazareth, or at Capharnaum among her near relatives, the two sisters, mothers, respectively, of the apostles James and John, the sons of Zebedee, and of James the younger and Jude, the sons of Alpheus. As to her occupation during this period, a twofold testimony—that of Celsus, an enemy of the Christian name, and that of Tertullian—throws some light upon the matter. The former says that Mary was one who supported herself by manual labor; the latter affirms substantially the same fact. Like her husband, Joseph—like the Incarnate Word, her Son—Mary helped to elevate, in her own person, the condition of the laborer, to make of labor itself a something sacred and divine.

Her first appearance in the public life of our Lord was in connection with the marriage feast in Cana, a town situated a few miles west of Nazareth. This marriage was the occasion of bringing together our Lord and his Mother with the first disciples, who had openly acknowledged him as the Messiah: these were Peter and Andrew, two brothers, and Philip and Nathanael—Galileans all four of them, and the nucleus of that band of believers, recruited chiefly from Galilee, who were to be, under God, the founders of Christianity in the East and West.

The marriage at Cana took place a few months after the baptism of our Lord by John, the solemn proclamation of his Mission by the Precursor to the crowd near the Jordan, and the public miracle by which the Father and the Holy Spirit manifested his Sonship and Divinity. Then he retired into the wild mountain tracts

near the river to spend forty entire days and nights in solitude, prayer, and abstinence from all food—setting to all apostolic men, to the end of time, an example which they must follow if they would continue his work with fruit. Christianity, the divinity of Christian life, the spread of Godlike Christian holiness—all are based upon self-denial, self-sacrifice, and habitual prayer. Prayer is the very soul of holiness.

It has been the sense of the Church, from the days of the apostles to our own, that this first miracle of our Lord, performed at the urgent solicitation of his Mother, gave a new and solemn sanction to the institution of matrimony. The sanctity and happiness of family life, the unity and permanence of the tie which in the Christian home binds to each other the father and the mother, the parents and the children, are the foundation of Christian society, Christian civilization. Christ, by assisting with his Mother and his disciples at this marriage ceremony and feast, and by sanctioning them with a public and stupendous miracle, wished us (the Church teaches) to understand that he thereby raised the primitive matrimonial ordinance to the rank of a sacrament—" a great sacrament," as St. Paul calls it—blessing the whole stream of human existence in its source, by infusing into it his own blood and the merits of his Passion, and nourishing the souls of regenerated humanity with the spiritual energy divinely connected with his sacraments.

It is but the simple truth to say that Mary, by her presence at this marriage feast, and by her active part in obtaining the stupendous miracle performed on the occasion, showed herself to be the true Mother of the New Life, the Second Eve whose pleading with the Second Adam resulted, not in the ruin, but in the elevation and sanctification of the human family.

One word about the seeming rebuke which our Lord addressed on this occasion to her. The festivities, as usual in the country and in that age, had lasted several days; and to them all the near relatives, at least, of the wedded pair and their families had been invited. The wine—the home-made, wholesome growth of each farm throughout the land—gave out. Mary's watchful eye detected this,

and the secret prompting of the Holy Spirit urged her to say to her Son: "They have no wine." It was a womanly and motherly act. He, however, for the sake of his future fellow-workers there present, as well as for the instruction of us all, will have her understand that what he is going to do, what she evidently expects him to do, belongs to the Divine Order, in which the claims or obligations of flesh and blood must never influence the dispensers of God's mysteries. "And Jesus saith to her: 'Woman'" (lady, rather), "'what is it to me and to thee? My hour is not yet come.' His mother saith to the waiters: 'Whatsoever he shall say to you, do ye.'" The solemn hour, indeed, for proclaiming from the cross, at the very consummation of his mediatorial office, that she is his Mother, and that he is her son, has not yet come. That was to be the hour of supreme love for both, of love united in the oblation and consummation of such suffering as the hearts of mother and son never endured before or since. It is clear that she does not take his answer for a rebuke. The eloquence of the miracle accomplished at her suggestion and entreaty should explain the "What is it to me and to thee?" and do away with the obscurity or apparent harshness of the idiomatic expressions of a foreign language, or the style of address among a people so different in every way from ourselves.

On the other hand, the petition of the Blessed Mother has been held up as a model of the confidence and humility which should ever be found in prayer. She knows to Whom she pleads, she states in the simplest terms the need of her friends, and leaves the rest to the Almighty Goodness.

Such is also the way in which Martha and Mary represent the case of their brother Lazarus: "Lord, he whom thou lovest is sick." In both cases, a miracle is asked for; in both it is granted; whereas it would have been refused if the asking it had been deemed an unwarrantable interference with the power of the Man-God.

"This beginning of miracles did Jesus in Cana of Galilee: and manifested his glory; and his disciples believed in him. After this he went down to Capharnaum, he and his mother, and his

brethren, and his disciples: and they remained there not many days. And the pasch of the Jews was at hand: and Jesus went up to Jerusalem."

The miracle just performed naturally bound his own kinsfolk to the Master. Accompanied by these "his brethren," and by his disciples, he takes his Mother with him to Capharnaum, then the most important city of Galilee, and the centre of a thriving commerce, favorably situated on the Lake of Gennesareth. This city was to be the chief centre of our Lord's public labors in Galilee during the three ensuing years. He did not then, however, fix there his abode and that of his Mother. He intended to return and to preach in Nazareth the truth concerning himself and his mission—only when his own townsfolk had rejected him would he seek a second home for his widowed parent and himself. Meanwhile, the celebration of the Pasch calls both him and his Mother to Jerusalem. Hitherto, with the sole exception of his disputation with the doctors in his twelfth year, nothing had been done, or is recorded of him as having been done, in Jerusalem, to assert his divine mission as the Messiah. On this memorable visit to the capital he openly asserted his authority. He startled priests and people—indeed, the entire multitude of Jews from Palestine and other countries come to the Passover—by casting the traders out of the temple. To those who challenged his right to do such acts, he replied only by affirming that were the temple itself destroyed, he could rebuild it in three days. This, of course, was an obscure prophecy of his own return to life, three days after his death on the cross. His hearers did not understand him, and only resolved to punish his temerity. He, however, must have pointed to his own body, the very Reality figured by the temple; for his disciples present on the occasion so understood his meaning, and remembered it three years afterward. But although he refused to perform a miracle to satisfy his enemies, St. John assures us that at this same Pasch in Jerusalem, "many believed in his name, seeing the signs which he did. But Jesus did not trust himself unto them, for that he knew all men." Then also took place the secret inter-

view with Nicodemus, as well as the discourse in which our Lord so emphatically asserted his mission and his divinity.

His Mother, who closely watched his every movement while in the capital, and who hung upon every word of his, could not help hearing the murmurs and threats of the Pharisees, as well as the praise of such as were drawn to Christ by his miracles and teaching. She returned with him to Galilee, as she had come, in the company of his disciples. He at once began, while yet in northern Judea, near the Jordan, with them, the work of teaching and baptizing (John iii. 22). At that very time John the Baptist was pursuing his holy labors on the banks of the Jordan, at Ennon (or Ænon), not far from the southern border of Galilee. The fame of Christ's teaching in the neighborhood, of his wondrous works, and of the many whom his disciples were baptizing, soon reached the ears of John. John's followers questioned him with regard to the authority which the Christ had for so doing. The answer of the Precursor contains the most solemn testimony in all the Gospel to the mission of Christ and to his divinity. "You yourselves do bear me witness, that I said I am not the Christ, but that I am sent before him. He that hath the bride, is the bridegroom: but the friend of the bridegroom, who standeth and heareth him, rejoiceth with joy because of the bridegroom's voice. This, my joy, therefore, is fulfilled. He must increase; but I must decrease. He that cometh from above is above all. He that is of the earth, of the earth he is, and of the earth he speaketh. He that cometh from heaven is above all. And what he hath seen and heard, that he testifieth: and no man receiveth his testimony. He that hath received his testimony, hath attested by his seal that God is true. For he whom God hath sent, speaketh the words of God: for God doth not give the Spirit by measure [to him]. The Father loveth the Son: and he hath given all things into his hand. He that believeth in the Son, hath life everlasting: but he that believeth not the Son, shall not see life; but the wrath of God abideth in him."

How consistent is the conduct of the holy son of Elizabeth with

the prediction of the archangel Gabriel, when he foretold his birth and his mission toward Christ! And how the echo of this glorious testimony, reaching the Blessed Virgin, who had not yet parted from Christ and his disciples, must have filled her soul with joy! "I am not the Christ. . . . I am sent before him. . . . He must increase; but I must decrease." The small band of believers who now follow the Messiah must go on increasing, till the society they form fills Judea and Galilee, till it spreads beyond Palestine and Asia, and fills the whole earth. "I must decrease"; my disciples are only prepared for the teaching of the Divine Master. He is the Heavenly Bridegroom to whom belongs the Bride, the Church to be redeemed by his blood and born anew of the baptism which typifies it. How can I, his friend and Precursor, not rejoice when he is so near me, when the voice of his teaching and the fame of his miracles reach my ears? What am I, what are all the preceding prophets, compared to him who "cometh from above," and "is above all"? "He that is of the earth, of the earth he is, and of the earth he speaketh." I am earth-born, a poor child of human parentage, like you all, with the feelings of human nature, and its limited knowledge and still more limited power. But "he that cometh from heaven," the Word coeternal with the Father, born of him before the earth was, who testifieth among us only to what he hath seen in his Father's bosom and what he hath heard from him who is the Essential Truth and Holiness, who sets the seal of divinity to his teaching by the miracles we behold—how is it that "no man receiveth his testimony"?

It is a tremendous condemnation of Jewish chicanery and incredulity.

From the neighborhood of Ennon our Lord, with his company, "returned, in the power of the Spirit, into Galilee; and the fame of him went out through the whole country. And he taught in their synagogues, and was magnified by all." So writes St. Luke. But St. Matthew, who was himself a Galilean, adds further particulars. "And coming into his own country, he taught them in their synagogues, so that they wondered and said: 'How came this man

by this wisdom and [these] miracles?'" The miracles were the credentials, the seal of his mission, the attestation that his "wisdom" was not of earth, but of heaven. They were too earthly and grovelling to rise above their own low ideas and prejudices. But the Messiah wished to preach to the city in which he had spent childhood and youth, before he began the circuit of all Galilee. It is a great event in the history of his blessed Mother, as it seems to have severed her connection with her native place.

And he came to Nazareth, where he was brought up; and he went into the synagogue, according to his custom, on the Sabbath day. And he rose up to read; and the book of Isaias the prophet was delivered unto him. And as he unfolded the book, he found the place where it was written: "The Spirit of the Lord is upon me; wherefore he hath anointed me; to preach the Gospel to the poor he hath sent me, to heal the contrite [broken] of heart; to preach deliverance to the captives, and sight to the blind; to set at liberty them that are bruised; to preach the acceptable year of the Lord, and the day of reward." And when he had folded the book, he restored it to the minister, and sat down. And the eyes of all in the synagogue were fixed on him. And he began to say to them: "This day is fulfilled this Scripture in your ears." And all gave testimony to him; and they wondered at the words of grace that proceeded from his mouth, and they said: "Is not this the son of Joseph?" And he said to them: "Doubtless you will say to me this similitude, 'Physician, heal thyself:' as great things as we have heard [that you have] done in Capharnaum, do also here in thy own country."

This is the same challenge to perform miracles before their eyes, which the Jews made to him in Jerusalem. The speakers are animated only by a mixture of curiosity and envy. The well-attested miracles performed in their immediate neighborhood, at Cana, as well as in the city of Capharnaum, together with those which heralded his return to Galilee, should have disposed his own townsmen to listen to that "wisdom," and to bow to the authority of him who challenged their belief in him, as the Messiah described

in Isaias. And then comes the sudden ending of his work in their midst.

"'Amen, I say to you, that no prophet is accepted in his own country. In truth I say to you, there were many widows in the days of Elias in Israel, when heaven was shut up three years and six months, when there was a great famine throughout all the land. And to none of them was Elias sent, but to a widow at Sarepta of Sidon. And there were many lepers in Israel in the time of Eliseus the prophet; and none of them was cleansed but Naaman the Syrian.' And all they in the synagogue, hearing these things, were filled with anger. And they rose up and thrust him out of the city: and they brought him to the brow of the hill whereon their city was built, that they might cast him down headlong. But he, passing through the midst of them, went his way."[1]

The Blessed Mother was a witness of all this scene. Need we describe her agony of apprehension, while the blind and sacrilegious crowd dragged their Messiah to the cruel death they wished to inflict? or her grief at seeing her own people rejecting the Saviour, and closing to themselves every road to salvation?

From Nazareth our Lord directed his steps to Capharnaum, where his Mother and his disciples soon joined him. There he recruited his apostles—Mary, meanwhile, finding a welcome in the family of her "sister" or near kinswoman, Mary, the wife of Zebedee, whose two sons, James and John, attached themselves to our Lord.

How far Christ permitted, during his repeated missionary circuits through Galilee and its "hundred cities," his Mother to accompany him, we cannot say from the Gospel narrative or from tradition. We know that a band of devoted Galilean women ministered to his wants and those of his disciples during the three years of his public life. It would be against all probability to suppose that his Blessed Mother should have had no share in these ministrations.

At any rate, she must have been with him in Jerusalem dur-

[1] Luke iv. 24–30.

ing the celebration of the second Pasch, mentioned by St. John (v. 1–47). After this occurred the Sermon on the Mount, the healing of the centurion's servant, and the resurrection of the widow's son at Naim, as well as Christ's second circuit of Galilee. The hatred of his enemies, the scribes and Pharisees, was becoming daily more open and more threatening. Rumors circulated of serious peril to the Master's safety. John the Baptist had already been imprisoned by Herod Antipas, brother of Archelaus and tetrarch of Galilee. So the Blessed Mother, alarmed by these flying rumors, hastened with some of her kinsfolk to the scene of our Lord's preaching. Then happened that incident from which non-Catholic readers of the Gospel draw an inference most injurious to Christ and to his Mother. The multitudes that surrounded him night and day, and the demands upon his time, were such that he had not even leisure "to eat bread." "And it was told him: 'Thy mother and thy brethren stand without, desiring to see thee.' Who, answering, said to them: 'My mother and my brethren are they who hear the word of God, and do it.'" We know, by his taking his Mother with him to Capharnaum after the miracle of Cana, and by his appearing in the synagogue at Nazareth, proclaiming himself the Messiah, without denying that Mary was his Mother, how far it was from the mind of our Lord, by word or act, to deny or to slight his Mother and her relatives. This would not be the act of a dutiful and loving son. But he was on his Messianic work; and he would have all understand that its freedom and dignity required of all engaged in it to be above the cares and claims of family or relationship; just as elsewhere he says to the young man called to follow him, and asking to go home and bury his father: "Allow the dead to bury their dead."

V

It is in the last stage of his mortal career that we shall find his Mother by his side. She had heard of his utterance about his approaching death: "Behold, we go up to Jerusalem; and all things

shall be accomplished which were written by the prophets concerning the Son of Man. For he shall be delivered to the Gentiles, and shall be mocked, and scourged, and spit upon." Every mother's heart is prophetic of coming sorrow: how much more so the Mother to whom Simeon had foretold suffering unutterable, incomprehensible!

She is not mentioned as having been present during his triumphant entry into Jerusalem; although it is most unlikely that she would not, with the pious women from Galilee and his other devoted disciples, have joined him on his way to the capital on this last visit. But if Mary was anxious to shun the pageants in her Son's honor, she would be present when the hour of humiliation came.

We are never to forget that, in our Lord's Passion, the Godhead personally and inseparably united to our humanity in his Person, eclipsed itself, as it were, and allowed the Man, as man, to suffer, to expiate, to atone for his brethren of the entire race of Adam. It was only at the supreme moment of desolation and agony that the Son was to be visibly sustained by his Mother. Tradition affirms, and the Church authorizes the tradition, that, on his way to Calvary, he met his Mother, as if she could not be withheld from acknowledging as her own Son the Man of Sorrows whom they have been scourging, crowning with thorns, condemning, like the most abominable of criminals, to be crucified between two men who were thieves and murderers.

During the memorable passage through the Red Sea, Moses had by his side Mary the Deliverer, his heroic sister, the mother of her people. When Jesus, the true Moses, was treading the streets of Jerusalem, bearing a portion, at least, of his own cross; when the multitude, athirst for his blood, divided on his way, mocking, deriding, cursing—his Mother, that Mary who is Mother to us all, walked by his side, setting her foot firmly in every depth of shame and bitterness to which he had to descend.

And there she stands beneath the Cross on Calvary! "Now there stood by the cross of Jesus, his Mother, and his Mother's

sister, Mary, [wife] of Cleophas, and Mary Magdalene. When Jesus, therefore, saw his mother and the disciple standing, whom he loved, he saith to his mother: 'Woman, behold thy son.' After that, he saith to the disciple: 'Behold thy mother.' And from that hour the disciple took her to his own." Solicitude for her welfare is uppermost in the mind of the Divine Sufferer. Let us read, in the light of these words of his, the narrative of the Evangelists regarding the last three years of his life: is it likely that her welfare, her comfort, her happiness ever ceased to be his care?

Of course, to all who believed in Christ, and who, in these first years, risked everything by openly confessing him, the Blessed Mother was an object of special and filial veneration. This was particularly true of the apostles, who felt, like their disciples, that in reverencing and honoring the Mother they were honoring and reverencing the Son. St. John was now privileged to hold Christ's place toward her. The last time she is mentioned by name in the New Testament is in the first chapter of the Acts of the Apostles, where we find her, with her near relatives, in the assembly which elected St. Matthias. So long as St. John remained in Jerusalem, Mary was his charge, cherished and reverenced by that virgin apostle. When, at the dispersion of the apostles, John went to reside in Ephesus, thither also Mary went with him. It is probable, however, that as John, like the other apostles, travelled through Palestine and Asia Minor, preaching the Gospel, founding new churches, and confirming in the faith such as already existed, his adopted Mother did not separate from him. Not before the decade intervening between the years 60 and 70 of the present era, did the Beloved Disciple assume at Ephesus the government of all the churches of Anterior Asia. If our Blessed Lady died between these dates, she must have passed her eightieth year. Tradition in the Church always assigned the night of August 14–15 as the date of her passage to a happy immortality. On the 15th of August the Church has always celebrated her Assumption—that is, her being received into heaven in body and soul. It was but proper that the body which had known nothing of sin or stain, the body of the

THE ASSUMPTION OF THE BLESSED VIRGIN

FROM THE PAINTING BY NICOLAS POUSSIN

Mother of our Ransom on the Cross, should not have been touched by the corruption of the grave. All the bitterness of death had passed over her soul on Calvary: her own death was all peace and sweetness and unspeakable anticipation of the eternal reunion with her Son, her Saviour, her God.

It must seem, to every candid and reflecting mind, both natural and logical that Christians, from the day when Christ first began to have followers and worshippers, should have shown to his Mother a singular reverence. The apostles, the early disciples, whose faith had never wavered, or had only been temporarily shaken, during the Saviour's brief but necessary period of suffering, must have felt their veneration for the heroic Mother very much increased by the preternatural courage she displayed in his hour of bitter and mortal trial.

The narrative of St. John is sublime in its simplicity and brevity. It is the tradition of the Eastern Church, derived from the first believers in Jerusalem—from the contemporaries and relatives of our Lord and his Mother—that "the coat without seam, woven from the top throughout," for which the Roman soldiers cast lots while he, the Wearer, was hanging in his death-agony overhead, was the fruit of her labor of love. Like the saintly mother of the child-prophet Samuel, Mary would allow no hands but her own to weave her Son his principal garment. It might be said to be his sole worldly wealth; and his executioners cast lots for it while she was looking on, or within reach of their discussion. . . . "And the soldiers, indeed, did these things. Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary, [wife] of Cleophas, and Mary Magdalene." Then ensued the bequeathing to the Beloved Disciple of the dearest earthly treasure possessed by Jesus of Nazareth—his widowed and homeless Mother. She, however, had been too willing a learner in his school, too close an imitator of his divine example, to repine at her poverty and homelessness. Her sorest trial was her separation from him.

When the short joys of the forty days' converse with him after his resurrection were ended, she had been too well enlightened

by him not to understand that the divinest work yet reserved to her by Providence remained to be fulfilled. This was, that, as she had been the Mother of the Body given on the cross as the ransom for the entire race of man, as she had nursed that Body with more than a mother's devotion, so now she should devote the remaining years of her life to forming his mystic body, his Church.

As the body of the faithful grew, first in Jerusalem and throughout Palestine, and next through all the countries of Asia, Africa, and Europe, the divinity of Christ was more openly, more solemnly, more courageously affirmed. Men and women everywhere bore witness to it by suffering imprisonment, stripes, and death. They honored their belief by leading Godlike lives, even when these were not crowned by the glory of martyrdom.

It is the constant affirmation of Christian writers that Christ's Blessed Mother, all through these trial-full years of the infant Church, was to apostles, disciples, and believers of every class a model and a comforter, all that a mother—and such a Mother—should be. We find that when the apostles returned to Jerusalem after the ascension, they went to where our Blessed Lady was staying, in the house of that saintly Mary, "the mother of John-Mark."[1] This is the house, according to the most venerable traditions, in which our Lord celebrated the Last Supper, which was the first place of meeting and divine worship for believers in Jerusalem. It was the centre and nursery of Christianity in the great city all through this first period of persecution, loving labor, and wonderful growth. "And when they had entered in (after returning from Mount Olivet), they went up into an upper room, where there remained Peter and John, James and Andrew, Philip and Thomas, Bartholomew and Matthew, James of Alpheus, and Simon Zelotes, and Jude, [the brother] of James. All these were persevering with one mind in prayer with the women, and Mary the mother of Jesus, and his brethren."

In the election of St. Matthias, which is next recorded, and which evidently took place in the same spacious upper room, as

[1] Acts xii. 12.

well as in the assembly on the day of Pentecost, the text indicates that she was also present. It was a matter of course that *his* Mother should be the very soul of these meetings, although it was left to Peter and his brother apostles to regulate everything that pertained to the doctrine and discipline of the Christian society. All through the triumphs and trials which, alternately, awaited the apostolic labors, Mary was present to cheer, encourage, and sustain. What joy filled her soul when, on that very day of Pentecost, after St. Peter's inspired address to the multitude, no less than "three thousand souls" were baptized and added to the body of the faithful! "And they were persevering in the doctrine of the apostles, and in the communication of the breaking of bread, and in prayers. And fear came upon every soul: and many wonders also and signs were done by the apostles in Jerusalem; and there was great fear in all. And all they that believed, were together, and had all things in common. They sold their possessions and goods, and divided them to all, according as every one had need. And continuing daily with one accord in the temple, and breaking bread from house to house, they took their meat with gladness and simplicity of heart, praising God together, and having favor with all the people. And the Lord added daily to their society such as should be saved."

What a blessed and blissful family was that which daily increased around the Second Eve, the Mother of the New Life! Heroic prayer, heroic poverty, heroic charity: one mind, one heart, one faith; brother sharing with brother earthly goods as well as divinest graces—and the supernatural fervor of all fed and sustained by that "Supersubstantial Bread," the "communication" of which, like a heavenly fire kindled in the hearts of the receivers, made men and women the light of the world, and the Gift within them shed abroad, wherever they went, the sweet odor of Christ.

Surely the sons of the "Valiant Woman" were rising up before the nations and calling her "Blessed"—aye, "Blessed among women."

VI

It is usual with Protestants, in speaking of the Blessed Virgin Mary, to show a repugnance to calling her "The Mother of God." In so doing, they are doing, unawares, what Nestorius and his master, Theodore (afterward Bishop of Mopsuestia), a teacher in the school of Antioch, openly taught people to do in the beginning of the fifth century. In the preceding centuries such men as Origen St. Alexander of Alexandria, and St. Athanasius, only ex the common belief and orthodox sense of Christians by emph tically calling Mary "the Mother of God."

Arianism and Nestorianism are the legitimate parents of ern Unitarianism. Arius denied the divinity of the Son of and therefore refused to Christ, the Incarnate Son, the title quality of true God. Theodore and Nestorius, while admitt that the Son was God, denied that the man Christ, born of the gin Mary, was in any sense true God. "It is madness to say (such are the words) "God was born of the Virgin; not God, but the temple in which God dwelt, was born of Mary." These false teachers affirmed that the Divine Word had his dwelling in every human soul, but in Christ he manifested extraordinary power. He participated of the glory of the Word and Son more than any other human being; but it was only, after all, a difference in degree. It was, according to them, an error to say, "God was born of the Virgin Mary," "God suffered, rose again from the tomb, and ascended into heaven." These things could be affirmed only of human nature.

The whole Nestorian controversy thus turned on the great dogma, or doctrinal fact, whether Mary was, and should be called, "the Mother of God." On June 22, 431, a general council assembled at Ephesus, the city in which Mary had spent the last years of her life, and which cherished toward her a deep and tender piety. The cathedral church in which the hundred and sixty bishops met, under the presidency of St. Cyril, Patriarch of Alexandria (who

represented Pope St. Celestine I), was named in honor of "the Mother of God." The session lasted far into the night, and the doctrine of Nestorius and his school was solemnly condemned—the Blessed Virgin Mary was declared to be truly θεοτόκος, Mother of God.

The city, thereupon, was spontaneously illuminated, and the bishops, on issuing from the cathedral, were escorted to their lodgings by the joyous multitude, bearing lighted torches, and breaking forth into hymns of praise and thanksgiving.

[illegible] must not be forgotten that it was the Person of Christ himself, [illegible]nce both true God and true man, who thus triumphed in [illegible]is solemn definition of faith. The heretics denied that the Son [illegible] Virgin Mary was God; the bishops of the East and West, [illegible]ed, affirmed that he was, and that she was most truly Mother [illegible].

[illegible]er honor, therefore, was reflected on her Son. But, while he [illegible]ery God, she is only a human being; she, the Mother of Christ, [illegible]nly a creature—the most highly honored, indeed, of all created [illegible]eings; while he is Creator.

In going back to the time of the Council of Ephesus, A. D. 431—two years before St. Patrick, sent by the same Pope Celestine I, landed in pagan Ireland—we are amazed to find, in the writings of such men as St. Cyril of Alexandria, and in the authentic descriptions of popular manners among Eastern Christians, how deeply reverence for the Mother of God had penetrated all classes in the community. The great Christian writers of that and the preceding century, those saintly men whom we call the Fathers of the Church, speak of Mary not only as the Mother of God, but as the "Second Eve." Long before them, one whose doctrine was derived from the immediate disciples of the apostles—St. Irenæus—draws out an elaborate parallel between Mary and the first Eve. "Mary, by her obedience, became both to herself and to all mankind the cause of salvation. . . . The knot of Eve's disobedience was loosed by Mary's obedience. . . . What the Virgin Eve bound by unbelief, that the Virgin Mary unbound by faith. . . . As by a

Virgin the human race had been given over to death, so by a Virgin it is saved."

It is also to be remarked here, that just as the title "Virgin Mother" was given to the Church by the early Fathers, so we find them applying the same prophetic passages of Scripture both to the Virgin Mother of Christ, and to his spouse the Church, who is the Virginal Mother of his children here below. Indeed, it is but natural to assume that she who is the Parent of Christ our Head, entertains all a parent's affection for his members, and performs toward them throughout the ages, both in heaven and on earth, all a mother's offices of love and watchfulness.

Hence the constant application, now to the Church, and now to the Immaculate Mother, of that passage in Apocalypse (xii. 1): "And there appeared a great wonder in heaven: a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars. And she, being with child, cried, travailing in birth, and was in pain to be delivered. And there appeared another wonder in heaven; and, behold, a great red dragon, having seven heads and ten horns. . . . And the dragon stood before the woman, who was ready to be delivered; that, when she should be delivered, he might devour her son. . . . And her son was taken up to God, and to his throne. . . . And there was a great battle in heaven; Michael and his angels fought with the dragon; and the dragon fought, and his angels. . . . And that great dragon was cast out, the old serpent, who is called the devil, and Satan, who seduceth the whole world."

It is only carrying out the idea of St. Irenæus, to see the conflict prophesied in Genesis iii. 14, 15, at the very beginning of revealed history, described as it happened in the last half of the first century of Christianity, as it has continued down to our own day. The Second Eve is foretold to the First in the memorable passage: "'I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel.' To the woman also he said: 'I will multiply thy

sorrows and thy conceptions: in sorrow shalt thou bring forth children.' "

The enemy of God and of mankind has never ceased, from that day till now, to make war on God's children here below: in the Old Law, on the Church which God established through Moses—amid what "sorrows" did she bring forth sons to God! In the New Law, how the battle has gone on, between the Church of Christ and the seven-headed serpent of Heresy—ever watchful to devour each generation of Christians! It is surely in sorrow, especially in our days, that the Church brings forth her children; and she needs the embattled hosts of Michael, invisibly aiding her, to cast out the Old Serpent, the Adversary.

LAYMEN'S LEAGUE FOR RETREATS AND SOCIAL STUDIES

MOUNT MANRESA, the House of Retreats for Laymen, is situated on Staten Island, New York, and was formerly known as Fox Hill Villa. It was renamed Mount Manresa in honor of the Spanish town of Manresa, where Saint Ignatius of Loyola, the founder of the Jesuit order, wrote his famous "Spiritual Exercises." The house is magnificently situated, having a superb view of the harbor and the ocean gateway, and is within three minutes' walk of Fort Wadsworth station, thirty minutes by ferry and cars from the Battery, New York.

The honorary president of the League is His Eminence Cardinal Farley, and its honorary vice-presidents are the Bishops of Brooklyn, Trenton, and Newark.

Every Catholic man should make a retreat once a year. There is no one who does not need it. All are invited, whatever may be their station or walk in life, and all are equally welcome.

Retreats are held regularly every week-end, beginning at 6 P. M. Friday and ending at 8 A. M. Monday, so that there is no encroachment of importance upon the demands of business.

The exercises are conducted by the Spiritual Director, Rev. Terence J. Shealy, S. J., and are arranged so that while providing time sufficient for the necessary meditations, conferences, and devotions, a generous provision is made for rest and recreation.

It is customary for retreatants to make an offering of five dollars for board, room, and other expenses. No one, however, is excluded because of inability to make an offering. Those who cannot afford it, may privately arrange with the Director, and will be made most welcome.

Further information may be had from the Corresponding Secretary, Laymen's League, 140 Nassau Street, New York City, or from the Spiritual Director, 801 West 181st Street, New York City.

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REV. TERENCE J. SHEALY, S.J.

SPIRITUAL DIRECTOR OF THE LAYMEN'S LEAGUE

THE LITTLE SISTERS OF THE POOR

Birthplace of the institute—Its founder—The first sisters—A small beginning—The first inmates—Beggars for Christ's sake—Sister Mary of the Cross crowned by the French Academy—Our Blessed Lady to the rescue—Progress slow, obstacles many—Ridicule and contempt—The work expands—The Little Sisters' vow of hospitality—Their first experience in building—They establish a branch house at Rennes—Another at Dinan—Going further afield—At Tours—At Paris—How the poor helped—At Nantes—At Besançon—Houses opened at Angers, Bordeaux, and Rouen—More blessed to give than to receive—Arrival in England—The Little Sisters live according to the rule of St. Augustine—Inside one of their houses—Procession of the Blessed Sacrament—The aged poor prepare themselves for eternity with untroubled serenity—Example of a happy death—The work of the Little Sisters one of the most imposing charities of the present day.

THE work of the Little Sisters of the Poor began in the year 1840 at St. Servan, a small town on the coast of Brittany, opposite St. Malo, from which it is divided by an arm of the sea. The coast is largely inhabited by a seafaring population, and to the havoc made by storms and shipwrecks is attributed the considerable number of destitute widows to be found there. These poor creatures have no means of livelihood but begging, and they are infected with all the vices to which this occupation gives rise. Theirs is a deplorable, vagabond life. Lingering about the church doors, without ever crossing the threshold or knowing aught of the Sacred Mysteries which are therein enacted, they live and die in complete ignorance of all that concerns the salvation of their souls.

The needs of these poor women, their spiritual destitution, far more pitiful than their physical miseries, which at least brought some alms, had for some time been weighing heavily upon the heart of one of the priests of St. Servan.

The Abbé Le Pailleur was not more than twenty-five years of age when circumstances providentially called him to St. Servan. He went there to hold the position of lowest *vicaire* of the parish.[1] His ardent and persevering desire was to devote himself body and soul to the service of God and his suffering poor. The failure of several attempts which he had made for their relief had by no means shaken his resolution or daunted his courage.

Betaking himself to the post to which his bishop had appointed him, the young priest had no sooner set foot in the parish than he felt himself seized and, as it were, carried away by a strong impulse in which all the powers of his soul were absorbed. Entering the church, he cast himself down before the tabernacle and offered himself to God, renewing his promise to accomplish the divine will entirely and absolutely in all things. While making this offering, he became convinced that God demanded of him the foundation of a work of charity, of self-devotion, and of prayer, which was to begin in the very parish to which he had just come. He did not know, he could not discern, the precise form which this work was to take; but he understood that its object would be the salvation of the souls of the aged poor.

Born at St. Malo, the Abbé Le Pailleur had long known the destitution of the aged poor of the neighborhood, and his loving heart had gone out in sympathy toward them. He was deeply grieved to see how absolute their destitution was in the parish to which he had been sent. In the young priest's mind, or rather in the designs with which he had been inspired, the ideas of a home and of spiritual aid for the poor were inseparably united. He would fain have undertaken at once some measure for their relief, but he knew full well how slow and peaceful are the ways of God. Although fully determined upon his project, he was entirely destitute of means for its accomplishment.

[1] In France the title *abbé* (from a Syriac word meaning "father") is applied to all the secular clergy. A parish priest is called *curé*, that is, one who has the cure or care of souls; a priest who assists him is called a *vicaire*, or one who acts in place of another, as the Pope is called the Vicar of Christ.

No long time, however, elapsed before God's providence pointed out to him whom he had chosen for the work. Shortly after his arrival at St. Servan, there came one day to his confessional a young girl (Marie Jamet) whom he did not know, and who has never been able to explain why she went there.

The priest at once recognized in his penitent a soul eminently fitted for the great work which he had in view, while she, on her part, felt that peace and confidence which God gives to souls under the direction for which he destines them. She earned her living by needlework, and had nothing but her own labor to depend on. She had had a great desire to become a nun, but no prospect of being able to carry out her wish had as yet appeared. Her new confessor confirmed her in this desire, and already foresaw the day when his own plans for succoring the aged poor would begin to be realized. Among those whom he directed he had noticed another young girl, Virginie Tredaniel, an orphan, of much the same condition of life as the first. He advised them to become friends, and, without as yet dropping a hint of his scheme, assured them that God desired both of them to give themselves entirely to his service. At this time the elder, Marie Jamet, was not quite eighteen; the younger, Virginie Tredaniel, was hardly sixteen. Their confessor told them that they would both serve God in the same community. They believed him, and inquired no further. He urged them to prepare themselves for this happiness by endeavoring to overcome the wayward inclinations of nature, and they addressed themselves generously to the task. The younger he enjoined to look upon the elder as a superior and a mother.

Each was busy about her own work during the week, but the Sundays they spent together. Before the abbé had brought them together, they had not known each other; but from that day they were united by one of those powerful loving bonds which God forms between souls which are his—bonds of which the world, with its frivolous friendships, knows nothing.

Every Sunday, after the parish Mass, the two girls used to go to the sea-shore. They had appropriated to themselves a certain

cavern in the rocks, under the shelter of which they spent the afternoon in intercourse with God, in telling one another what was passing within their hearts, and in acknowledging to each other their little infidelities to the rule of life which had been given to them. In this way they accustomed themselves in all simplicity to that exercise of the religious life which is called spiritual conferences. Much of their time was spent over their rule. One sentence especially struck them, but they were quite unable to guess its meaning: "We will, above all things, strive to be kind to the sick and aged poor; we will never deny them our services when occasion offers: but we must be very careful not to meddle in what does not concern us."

They weighed every word without being able to discover the designs of him whom we may already call their father. He treated them as St. Francis treated St. Jane Frances de Chantal, speaking to them of their vocation, proposing certain communities, then changing his mind, urging them to offer themselves where he knew they would not be received; in a word, exercising their patience and moulding their wills in various ways for the space of two years.

During the last months of this time of probation the abbé opened his mind a little further to them. He recommended them to undertake the care of a blind old woman living in their neighborhood. The girls obeyed; they gave all their spare time to this poor invalid; they comforted her to the best of their power, spent their little savings on her, did her housework, led her to Mass on Sunday; in a word, did for her anything and everything that charity could suggest.

Meanwhile, God's providence so arranged things that it was possible to make a small beginning of the work. They came across an old servant, whose name is now known throughout the length and breadth of France—Jeanne Jugan—who eagerly entered into the plans which were disclosed to her. She was forty-eight years of age. Her savings amounted to about six hundred francs (one hundred and twenty dollars), which, with what she earned, was sufficient for her needs. To save expenses, she lived with another

good woman, Fanchon Aubert, who seemed destined in the designs of Providence to play the part of first benefactress to the new-born institute. Fanchon was about sixty years of age; she had a small sum of money, a little furniture and plenty of clothing. She gave all she had, and we may say she gave herself. She shared the sisters' labors and privations; she lived with them, and never left them; she died in their arms. It had been suggested to her to bind herself by vows, as her companions had done: but she thought herself too old; she wished to remain with them just as she had been from the first.

Into the little attic which she occupied with Jeanne she had gladly received Virginie Tredaniel, who, being an orphan, was obliged to seek a home. Marie Jamet spent with her friends all the time at her disposal. The little community at this time consisted of the following members: Sister Mary Augustine (Marie Jamet, the elder of the two girls), who was mother-general of the institute; Sister Mary Teresa (Virginie Tredaniel, the younger), who became first assistant-general, and died in the year 1853; Sister Mary of the Cross (Jeanne Jugan, the old servant), who died in 1879; and their old friend and benefactress, Fanchon Aubert.

Fanchon had not been told of the plans which the sisters were maturing. They were unwilling to announce publicly that they were about to found a new institute; indeed, they were hardly yet aware of the fact themselves. Their father had bid them abandon themselves entirely to God; leave all to him; trouble themselves about nothing but loving and serving him with their whole heart, and devoting themselves to the welfare and salvation of their neighbor.

When Sister Mary Teresa came to live in the attic, she did not come alone. She brought with her our Blessed Lord in the person of his poor. On the Feast of St. Teresa, October 15, 1840, Sisters Mary Augustine and Mary Teresa carried in their arms to Fanchon's attic the poor blind woman of eighty years, of whom they had been taking care for some months, and the blessing of God entered with her into that little family. As there was

still a vacant corner, they took in another old woman. The room was then full.

There was no change, however, in the manner of life of the little household over which Fanchon presided. Sisters Mary Augustine and Mary Teresa worked at their sewing, and Sister Mary of the Cross at her spinning. From time to time they interrupted their labors to attend their two old patients. They did for them all that loving daughters could do for a mother, relieving their sufferings, enlivening their faith, and kindling their piety. The abbé helped the little community to the utmost of his power, and with God's blessing there was enough for all.

A fourth servant of the poor joined the first three. She was sick and at the point of death, but she wished to die consecrated to God. Carried to Fanchon's attic, she there in a wonderful way recovered her health. That life which she had given to God, and which he had given back to her, she devoted to the service of the sick and aged poor. They remained for about ten months in the attic. It was their time of probation—their novitiate, so to speak. But the care of the two old women was not to be the only fruit which the Church was to gather from the self-sacrifice of these devoted servants of God.

In their councils it was resolved that there must be an extension of the work. When we speak of councils we must explain what we mean. The father bade his children to pray; he prayed himself, and when he thought that he had discerned the will of God, he made it known to them, leaving to them the merit of obedience, that virtue of great price which shines forth in all the great works of the Church. It was decided that Fanchon, the only one of the little household who had any credit in the town, should leave her humble lodgings, to which no doubt she was much attached, and should rent a low-pitched and damp ground-floor room which had been used for a long time as a tavern. There was accommodation in it for twelve beds, which were soon provided and as soon occupied.

The four servants of the poor, notwithstanding the help of

their good old friend Fanchon, had their hands full with their patients. To make a livelihood for themselves and their protégées by working was now out of the question. It was all they could do to give their beloved poor the services which their age and infirmities demanded. They dressed their wounds, washed them, got them up and put them to bed, meanwhile instructing and comforting them. The relief committee continued to give bread and to lend linen to the old women, as it had done before they entered the home. To supply what was still wanting—and it was not a little—those of them who could walk went out every day to beg.

The sisters prepared the meals, and partook of the food obtained by their old women's begging; and thus, with the help of unexpected alms, it was possible to make shift.

But to share the bread of begging was not enough. God called for a new sacrifice and a lower abasement. The old women's going a-begging had this inconvenience: it took them constantly into the danger of relapsing into their evil habits—into intemperance, for example, a vice to which many of them were sadly addicted. Above all things solicitous for their eternal salvation, the sisters longed to keep their poor people away from this temptation. Their father proposed to his children to be not only the servants of the poor, but for love of them to become beggars. The sacrifice was no sooner suggested than it was accepted. Without a moment's hesitation, they became beggars. Basket in hand, they went about collecting alms. They boldly presented themselves at all the houses at which their old women had been accustomed to receive relief, and humbly and gratefully received the crusts of bread and the halfpence which people were willing to give. Thus accidentally, as it were, God's providence had discovered to the "little family" an unfailing and inexhaustible source of income and support.

The sisters soon extended their begging beyond the narrow circle within which their poor people had been accustomed to present themselves. They collected in all directions, and to this day they procure their daily bread by means of this noble and holy

begging. As long as her strength allowed it, Sister Mary of the Cross (Jeanne Jugan) continued to devote herself to the work, in so much that she came to be regarded as the chartered beggar to the little family; and in this capacity, in spite of modern anti-religious prejudices, she was crowned by the French Academy.[1]

From the first this devotion of the sisters touched many hearts. Alms were given more abundantly to them than to the old people. Nearly every one added something to the usual pence or scraps of broken food. Before long not a few were beforehand with them, and begged them not to forget to knock at their doors. Clothes, furniture, provisions of all kinds, were placed at their disposal, and thus their poor people fared better than before.

There had always been a deficiency of linen, and the want became extreme when the relief committee, having urgent demands from elsewhere, was obliged to withdraw the linen which they had placed at the disposal of the Little Sisters for the use of the old people. In their anxiety, the sisters betook them to their usual resource. They " fell to their prayers," and addressed themselves especially to our Blessed Lady, imploring her to come to their aid. On the feast of the Assumption a gendarme (soldier-policeman) in the neighborhood of the home, touched with what he saw going on there day by day, undertook to build and to decorate a little altar for them. The sisters spread out before it all the poor linen which their protégées possessed. Five or six old garments comprised their whole stock. There were no sheets. The Blessed Virgin was moved to compassion. Who, indeed, would not have been moved at the sight of such poverty? Many came to visit the altar during the next few days; our Blessed Lady touched their hearts; every one was eager to relieve the distress. Poor servants, who had nothing else to give, took off their ornaments and put them on the neck of the Infant Jesus, whom the Virgin Mother held in

[1] The French Academy, founded by Cardinal Richelieu in 1635, is an association consisting of forty of the most distinguished literary men of France. Every year this body awards what is called " a prize for virtue"—that is, a grant of three thousand francs (six hundred dollars) to the person who is judged to have surpassed all others in works of charity. The recipient of this distinction is said to be "crowned by the French Academy."

her arms. By this charity the poor people were well provided with sheets and other necessary linen.

Thus everything was going on well; but yet no vocations were decided by the sight of the self-devotion of the first sisters. Three years had gone by since the founder first spoke of his plans to Mary Augustine and Mary Teresa; since he gave them a rule of life and placed them under the patronage of Mary Immaculate, of St. Joseph, and of St. Augustine. It was more than eighteen months since the work of succoring the poor had begun, and yet no one had been willing to join the first four sisters. If true sympathy had been aroused, if alms had come in abundantly, the devil was putting all manner of obstacles in the way of the holy enterprise. God doubtless permitted all this, to prove the constancy of his servants and to consolidate their work.

All the works of God are subjected to contradiction. The Little Sisters experienced difficulties of various kinds. The curé of St. Servan had approved of their charitable enterprise; but, for all that, many objections were raised against it. The undertaking was so new and so strange—it was so contrary to the maxims of human prudence. It was not merely the feeding and housing of the poor in an unusual way. Was it not an unheard-of thing to attempt to form a community out of poor work-girls without education? Who, people asked, was to train them? Who would teach them to love and to conform to the practices of the religious life? Would it not have been better to have first formed them in some old-established and well-known community? At any rate, before setting to work, they ought to have been placed under the care of some mistress of novices, long accustomed to live by rule, skilful in forming and in discerning vocations. All this was perfectly just and reasonable; but the spirit of God breatheth where he will, and the founder felt at the bottom of his heart that he was undertaking a new work, and that for a new work there was need of new methods.

However excellent religious institutes may be, they should confine themselves to the work for which they were founded. It is

unreasonable to call upon them to make sacrifices and to undertake works which their founders did not contemplate. The ruin of religious congregations has not unfrequently been the outcome of such departures from their rule and from their original object. Possibly the founder of the work of which we are speaking did not see so far ahead; he was merely following the inspiration of God, and nothing appeared to him simpler than to act as he had done.

Meanwhile, in addition to these arguments, which might have been reasonably and prudently urged, the devil craftily raised various obstacles in the way of the good work. The sisters were subjected in all directions to ridicule and contempt. They were pointed at, laughed at, and scouted in the streets of St. Servan. Their former schoolfellows and workmates hardly dared speak to them. Those who were attracted by their example, who admired their self-devotion, and who felt drawn to imitate them, were nevertheless repelled by all the stir and the scandal which their enterprise was making. One only of the four sisters, Mary Augustine, had any near relations, and they by no means spared her their reproaches. Her younger sister, who has since been assistant-general, when she met her on her rounds going a-begging, used to say: "Go along with you—do! Don't speak to me! I'm perfectly ashamed of you, with your basket on your arm!"

Sister Marie Louise, who has been superior of one of the houses in Paris, was deeply moved, and would have wished to imitate the zeal of the Little Sisters; but on seeing the contempt in which they were held, she was altogether disheartened, and turning to God, she said within herself: "No, my God; no, I cannot! You do not expect this of me."

Sister Félicité, who died superior at Angers, burning with a desire to consecrate herself to God, used to pray to St. Joseph to obtain for her the grace to be a nun; but she artlessly added, "*not* with the Little Sisters of the Poor."

The first to break the spell, after these four hard years of isolation, had no idea of staying when she entered the house; she merely came to help the sisters at a time of unusual pressure. But when

she had tasted of the peace which they enjoyed—that peace which God gives to those who love him and devote themselves to his service—she begged to be admitted into their holy company. She was not the only one who joined them in this way. Another went to visit one of her companions who had lately been admitted among the Little Sisters, and she found them so light-hearted and joyful that she longed to remain with them and share their happiness.

In another house, which was afterward founded, two needlewomen offered one day to mend the linen. One of the sisters had gone to their village on a begging expedition, and had told them of the good work. Finding themselves out of employment, they thought they could not spend their time better than in looking over the clothes and linen of the sisters and the old people. To do them this little service they came twelve miles. After some days they left, embracing the sisters with tears, and promising to come again. They came again, not to give to God their spare time, but to devote their whole lives and their whole strength to the service of him and of his poor.

Though the first sisters of the institute were still so few, they went on receiving more and more poor people. When their ground-floor was full, they did not hesitate to buy a large house which had been previously occupied by a religious community. It is true they had nothing wherewith to pay for it. Abbé Le Pailleur sold his gold watch, silver church-plate, and some other effects; Sister Mary of the Cross had a small sum, and another of her companions had some little savings. Fanchon added the remainder of what she possessed. But, all told, it was hardly enough to pay the lawyer's expenses. They trusted to Providence to find the balance, and they did not trust in vain. Before a twelvemonth had passed, the house, which had cost forty-four hundred dollars, was entirely paid for. At this time they received the humble and beautiful name of the " Little Sisters of the Poor."

In addition to their vows of poverty, chastity, and obedience, their pious founder, who developed the constitutions as time went on, wished to bind them also by a vow of hospitality, so as to give

to that virtue which they had long practised in so wonderful a way that infinitely great reward with which God's goodness recompenses every service done in the name of a particular engagement entered into with him. By their constitutions, and in virtue of their vow of hospitality, the Little Sisters are obliged to provide in the first place for the wants of their old people. If the inmates' meals have always been sufficient, and even abundant, the sisters have at times had to put up with "short commons." One winter evening the old people had gone to bed, and there was nothing in the house but a quarter of a pound of bread. The sisters sat down to table cheerfully, said their grace, and heartily thanked God for leaving them this morsel. Each of them passed it on to another, maintaining that she had no claim to and, indeed, no need of it. While this friendly little contest was going on, the door-bell rang, notwithstanding the lateness of the hour. God had sent them an abundant supply of bread and meat from the priest's house.

The more they devoted themselves to the service of the poor, the better they came to understand the importance of the work which God had intrusted to them. The poor creatures whom they had got together could not resist the appeal of the blessings which they were receiving at the hands of the sisters. Previously lost in ignorance and vice, they began to live and to hope again. They learned to love and to bless God, who had sent them in their misery sisters so devoted and compassionate. It would be easy to mention many beautiful examples of virtue, of courage, of resignation, of piety, practised by these poor people, who for the most part were, before their admission to the home, degraded by all manner of vice and misery.

At the sight of the happy results with which their labors were crowned, the sisters' thoughts turned to all the souls, redeemed by the blood of Jesus Christ, which were in danger of perishing, and which a place in their home might save. Their zeal became more and more burning, and they yearned to extend their work. But how was it to be done? Their house was already quite full.

To make room for more old people, the sisters had gone up into the loft, and yet there was not room enough. There were still poor people in the town and neighborhood to be provided for. They thought of building. They had a site, and there was a fivepenny piece in the cash-box. This coin was put under the feet of a statue of the Blessed Virgin, and they boldly began. They were already familiar with the marvels of God's goodness in their behalf. Previously used to washing and sewing, they set about the building with their own weak hands. They cleared the ground, dug out the foundations, and endeavored to collect the materials. Once more this was all God asked. He abundantly rewarded this confidence which wavered at nothing.

The workmen of St. Servan, seeing the sisters at work, freely offered to do the building for them. The carting was all done for nothing, and contributions to the expenses were given in abundance. A legacy of fourteen hundred dollars from an inhabitant of Jersey came in opportunely at this time. The "prize for virtue" (three thousand francs, or six hundred dollars) awarded by the French Academy to Sister Mary of the Cross was applied to the same object. The new building was no sooner finished than the number of sisters began to increase. At length God was to repay the constancy of the founder and of his children.

The four sisters were able only with the greatest difficulty to meet the demands made upon them by their house at St. Servan, and yet their boldness had gone so far as to think of founding other houses. They resolved not to let this little town alone enjoy the benefit of their undertaking. As soon as their numbers were sufficiently increased, the founder, without resources in hand, but full of the spirit of God, and quite in harmony with the plans which he had had in mind from the first, sent Sister Mary Augustine (Marie Jamet) to Rennes. She went to attempt a second time the marvels of which she had been the instrument at St. Servan. She set out alone (1846), armed solely with obedience, but full of courage, and perfectly confident that God was guiding her steps. At Rennes her first care was not to collect money, but to find out the

old people. She established herself temporarily in some poor premises in a suburb crowded with taverns and public-houses. There, as elsewhere, she was met with the warmest sympathy and some little help.

It is one of the characteristics of the work of the Little Sisters of the Poor to accept help of all kinds; the offerings of the humblest are as precious to them as those of the rich. They counted, however, so confidently on the latter that they did not hesitate to buy a house in Rennes. When they were leaving the neighborhood where they had lived for a time, the soldiers who frequented the taverns of which we have spoken helped them to transfer the poor women to their new quarters. To carry on this new foundation the good Mother Mary Augustine, whom we may now call the superioress-general, left four sisters whom she had sent for from St. Servan.

The next foundation was at Dinan, a small town in the diocese of St. Brieuc. With the consent of the two curés and the approbation of the bishop, the Little Sisters repaired thither. As at Rennes, their first care was to come to the rescue of the aged poor. They installed themselves provisionally in a building which had been a prison. It was a damp and infected spot, under which the drains of the town passed, and exhaled fumes which had been thought too foul for the prisoners. The sisters, however, were by no means alarmed. The more wholesome of the two rooms was assigned to the old people, while the sisters contented themselves with the other. It is their practice always to give the better part to their guests: both charity and their vow of hospitality demand this. The disused prison had another peculiarity: the doors could not be fastened except from the outside. Thus for some months the sisters were obliged to lie down to rest, trusting to the good faith of the public. Some months elapsed before they were able to find a suitable house in which to lodge their old people; and with the house they found also all that was needed for their support.

We have seen with how much difficulty the institute was established. The time was now at hand when the work was about to be

rapidly and wonderfully extended. The sisters found themselves, at the end of the year 1846, with three houses, which were self-supporting, and were served by sixteen sisters. They were thinking of a fourth foundation. This time it was a question of going beyond the little circle to which they had hitherto confined themselves; they were asked to establish themselves at Tours, a town two hundred miles from St. Servan.

In spite of the distance, the sisters did not reject these overtures. They asked for no more than they had asked for at Rennes and at Dinan—a little spot in which to take shelter when they arrived, and their liberty of action. M. Léon Papin-Dupont, the well-known zealous promoter of devotion to the Holy Face and of various works of reparation, provided them with the money for their journey, and deemed it an honor to have these servants of the poor under his roof for a few days. When they reached Tours, in the early part of January, 1847, they had a few pence left in their pockets. They first took a small lodging, in which they were able to receive a dozen old people; later on they rented a whole house to themselves; and at last, in the month of February, 1848, they acquired a considerable property, at a cost of sixteen thousand dollars, capable of accommodating one hundred and fifty persons.

But how was all this paid for? How was food found for so many mouths from day to day? The marvel is still the same. Broken victuals and other alms, collected daily, sufficed for all purposes. What others rejected with scorn, became, in the hands of the Little Sisters, a considerable resource. At the present day, in all their houses, coffee-grounds form the basis of a beverage which is esteemed a delicacy by their old people. The most thrifty housewife will not refuse to let them have her coffee-grounds; to what little flavor can still be extracted from them they add a drop of milk; scraps of bread, gathered in all directions from boarding-schools, from colleges, from hotels, complete the breakfast. From these two resources a hundred, two hundred, sometimes three hundred, old people in a single town are provided daily with a wholesome meal.

The Tours foundation was one of the most difficult that had been undertaken. By reason of the small number of sisters in the institute at that time, and of the distance of Tours from the mother-house, the three sisters who arrived there in January, 1847, remained alone for some five months. They had, however, got together eighteen old women. They had to provide food for them, to get up and dress those who were ill, to instruct them, and to keep them all cheerful and happy, a matter of which the Little Sisters make a great point. In short, they had to do the work of three times their number.

Hard work, it is true, is not inconsistent with happiness. The sisters used to set out in the morning, carrying two large tin cans divided into compartments, into which were put pieces of meat, soup, vegetables—in a word, all the odds and ends which are picked up on one of their begging rounds. At home, too, the care of so many old people, as may be easily imagined, obliged them to work hard. Among the inmates of their house, miseries of every kind were represented. But upon this heart-rending poverty and these manifold afflictions there shone, as it were, a bright ray of dignity, of happiness, and of contentment. Their souls were at rest; they knew and tasted how sweet God was. The sisters honored God in his poor; the poor loved and cherished him in their sisters; and nothing was more beautiful and touching than the opening of these poor hearts—happy, at rest, full of hope and of gratitude—in response to the love with which they were treated.

At one time, at their house at Tours, the three sisters had only two straw mattresses between them. In virtue of their vow of hospitality, when a poor person comes to one of their houses, and there is no bed to spare, one of the sisters gives up hers, and accommodates herself as best she can. The two mattresses were put close together, and being covered with a single sheet, formed the bed of the three sisters. Seven poor old women had already been taken in, when an eighth arrived. She had her bed, but no sheets. The good mother said to the sisters: "Children, we must cut our sheet in two for this poor woman whom the good God has sent us." It

was no sooner said than done. Two sisters held the sheet, the third took the scissors, and was on the point of cutting it in half when a knock was heard at the door. One of the sisters went to open it. She found there a young man, who hurriedly handed her six pairs of sheets and went away. When the sister took them to her companions, they went on their knees, and with tears returned thanks to God. It would be easy to mention hundreds of such instances of God's loving goodness which have occurred in every house of the institute.

In the spring of 1849, the mother-general and Mother Marie Louise went to establish a house at Paris. Weeks and months passed without their being able to find anything suitable for the purpose. Meanwhile, how were they to live? The nuns of the Visitation sent them some provisions from time to time. Oftentimes they were obliged to go to the soup-kitchens kept by the Sisters of Charity, to get some of the soup and vegetables which were there distributed to the poorest beggars. Unknown and lost in the crowd, they waited their turn with the rest, handed in their jug at the window, and on payment of a penny received their dinner. The mother-general being called away by other duties, Mother Marie Louise occupied her time in attending on the cholera patients, and fell a victim to this disease, which completely shattered her already enfeebled health. After five months' waiting, she at length found a house in the Rue Saint-Jacques, of which she afterward became superior, and which now affords shelter to one hundred and fifty old people.

In most of the towns the Little Sisters were in the habit of going to the markets to collect alms. On their first arrival at Nantes, one of them went to the vegetable-market, where she asked the dealers for the love of God to give her something for their poor old women. "With all my heart," answered the first good woman to whom she spoke; "with all my heart; for it's a beautiful work you're doing." "By all means, sister," replied a second; "for when I'm old I shall want to go to your home myself." Others made similar answers. Among them they filled three sacks with

their offerings, and the sister was hoisting one of the sacks upon her shoulders when they all exclaimed, "You mustn't carry that, sister. We'll manage that for you." Among them they carried the sacks to the home, and when taking their leave said, "Come and see us every Wednesday and Saturday, and remember us in your prayers."

At Besançon, when the sisters called to ask his blessing on their work, the archbishop emptied his purse into their hands. We are bound to say that the purse contained only a few shillings, but it was all he had. Placing this modest sum before a statue of the Blessed Virgin, the good archbishop knelt with the sisters to offer a prayer to the Comforter of the Afflicted, and when they were leaving he bade them call twice a week for the pieces from his frugal table.

In 1850, houses were opened at Angers, at Bordeaux, and at Rouen, but we need not give details of these foundations. The offerings of the rich were, of course, an important aid in carrying out these extensions, but the distinctive characteristic of the Little Sisters' work is that it depends on the sympathy of the people. What took place in the market at Nantes was repeated over and over again elsewhere. At Bordeaux the butchers and other provision-dealers were most generous. At St. Servan the workmen did not content themselves with helping in the building: at one of the timber-yards some five hundred men agreed to subscribe a halfpenny a week each to the work of the Little Sisters. Every Sunday the sum thus collected was taken to the home. Elsewhere soldiers would deprive themselves of a portion of their soup and bread to put them into the Little Sisters' cans for their old people.

The first time sisters appeared at the market-place in Rouen there was almost a riot. Every one was calling them, every one was rushing to give them some contribution. The police were on the point of expelling the creators of this disorder from the market. But when they found what was the matter, they made the regulation that the sisters were to go the round of the market, and receive the offerings of each in turn. In future the only ground

of complaint was that some were not visited as regularly as others. It was at Rouen, too, that the sisters first made use of a donkey with two panniers on his back to collect the offerings of the charitable. One day, as the poor beast was trudging along a narrow street, a carriage crushed the baskets and tumbled all their contents into the mud. A workman, who saw what had happened, lent a hand to put things right, and on returning to his workshop spoke of the disaster that had befallen the Little Sisters. His mates at once made a collection among themselves, and presented the sisters with two new panniers.

The sisters' charity was a source of blessing to others besides their poor people. At Rouen the founder was thanking one of the manufacturers of the town who had been extremely generous in contributing to their work. The good man replied, with tears in his eyes: "It is I who ought to thank you. Before I knew your sisters, I did not know God. They have taught me to know him and to love him." A rich, avaricious, and worldly man, who was altogether indifferent to the claims of faith and of charity, was taken one day by his wife and daughter to see one of the homes. He was quite touched at the sight of the sisters' self-devotion and of the old people's happiness. On leaving, he put a five-franc piece into the alms-box. On the following day he sent a hundred francs, and afterward became a constant benefactor. One day he said to the superior: "Look here, my good Mother; you, with your poor people, have opened to me the gates of heaven. Before I knew you, I had no love for the poor. Now, thank God, I love them, and I love the good God who made both them and me."

In the year 1851, the first English house of the institute was opened at Portobello Road, Notting Hill, London; and in 1853, a second, in the South of London, at Kennington. In 1856 the novitiate and mother-house was established at La Tour, France. This house at the present day contains some six hundred novices, who come there from all parts of the world to be formed in the spirit of their holy institute. It was the custom of the venerable founder and mother-general to direct the work of their thousands of sisters,

and the affairs of their hundreds of houses throughout the length and breadth of the world, from this single centre.

The Little Sisters of the Poor live according to the rule of St. Augustine and their own constitutions. These constitutions, which were drawn up expressly for them by their venerable founder, the Abbé Le Pailleur, in view of the particular manner of life which their special work entails, received the provisional approbation of the Holy See on July 9, 1854, and were definitively approved by our Holy Father Leo XIII on July 17, 1886.

But it is time that we should give our readers some idea of what goes on inside the houses of the "little family." And, first, as to the sisters themselves. Having overcome a quite natural distaste for a fare composed of scraps of food collected from all quarters, they have still to put up with a want of the most ordinary furniture and necessaries of life. Not only have new foundations to dispense with such things as bedsteads, mattresses, and sheets, even some old-established houses have not more than enough chairs, for instance, for the old people's use, so the sisters have to do without them. This want has been so general that it has become a common practice among the sisters to sit on the ground. They voluntarily assume this humble posture when listening to the instructions of the "good father," or of the reverend mother in their community rooms. But in the midst of these privations they are animated with an unclouded joy and happiness.

The happiness of the sisters is perhaps intelligible. They have deliberately made their choice of abjection, poverty, humility, and self-sacrifice. But these poor creatures whom they shelter—subject to miseries of every kind—how can they be made cheerful and contented? Yet there is no sadness in the homes of the Little Sisters. Everywhere peace and contentment reign. Besides sheltering, clothing, feeding, and caring for the aged poor, the sisters find a thousand opportunities of affording them little gratifications, to which the poor people respond by all sorts of endearments. They are treated like children, and they enter into the spirit of the thing, and become childlike in their carelessness, frankness, and joy-

MARY IMMACULATE, PATRONESS OF THE LITTLE SISTERS OF THE POOR

FROM THE PAINTING BY CARLO DOLCI

ous simplicity. The sisters sing to them, and make them sing; they dance for them, and make them dance; but this is only on great occasions.

But, above all, care is taken to make the religious ceremonies as attractive as possible. In the processions of the Blessed Sacrament all the good old men and women walk round and round the narrow paths of the little garden; the sisters sing their hymns, and the old people, while hobbling along and coughing, with tremulous voices take up the refrain. At various intervals along the route, those who are unable to walk in the procession are devoutly kneeling or seated. At the windows are all the poor invalids who cannot leave their beds or chairs, with clasped hands waiting to receive the blessing of God, whose delight is to be among his poor. Thus tenderly cared for and caressed, thus at peace, these poor creatures learn to love God and to find their happiness in him. Amid this calm and joy, they prepare themselves for a happy eternity, and look for its approach with untroubled serenity.

A poor old woman who had just received the last sacraments was asked how she was. "Happy—very happy," she replied; "I trust that God will give me a place in his holy paradise, and that I shall soon be there." She begged the bystanders to pray for her. There, in her spotless bed, with her hands joined, her beads twined about them, looking so venerable and so peaceful, one might well envy her the grace of such a death. Received into the home just after she had been turned out of doors by her own children, for a long while she could not be prevailed upon to forgive them for this unnatural cruelty. But among the Little Sisters she learned the lessons of our Divine Master. Pardoning them from her heart, patient and peaceful, with joy and hope upon her lips, she fell asleep in our Lord.

The work which began so humbly over half a century ago at St. Servan has become one of the most imposing and important manifestations of charity of the present day. There are more than four thousand Sisters of the Institute of the Abbé Le Pailleur. They occupy two hundred and fifty-three houses, and have under

their care no fewer than thirty thousand old men and women. The marvels of their first beginnings are still being renewed from day to day. The little grain of mustard-seed which that humble priest sowed sixty-six years ago has grown up and become a tree, and its branches have spread over not France alone, but the four quarters of the globe, many vigorous and flourishing ones being established in our own country.

Of the Little Sisters and their work it may be said, as was said of the holy apostles, "Their sound hath gone forth into all the earth: and their words unto the ends of the world."[1] "This is the Lord's doing, and it is wonderful in our eyes."[2]

Who will not count it a happiness and a privilege to have some small share in a work so noble and holy? Who will not feel ashamed to grudge a contribution to a cause for which the Little Sisters have given their lives? "Give alms of thy substance, and turn not away thy face from the poor; for so it shall come to pass that the face of our Lord shall not be turned away from thee. If thou have much, give abundantly; if thou have little, take care even so to give willingly a little."[3]

[1] Psalm xviii. 5. [2] Psalm cxvii. 23. [3] Tobias iv. 7.

THE APOSTLE TO THE LEPERS

FATHER DAMIEN, THE MARTYR OF MOLOKAI

Birth of Joseph Damien de Veuster (Father Damien)—The two brothers, Pamphile and Joseph—The pious soldier-cousin—Father Damien's mother—Boyhood of Damien—"The little shepherd"—The child Damien found praying, alone, in the village church—Educated for a business career—Joseph attends a mission of the Redemptorist Fathers—Spends a whole night in prayer and meditation—Resolves to serve God in the religious state—Becomes a lay brother in the Society of the Sacred Hearts of Jesus and Mary (the "Picpus Fathers")—Brother Damien studies for the priesthood—Pamphile ordered to the South Sea Islands—Falls sick of typhus fever—Damien offers himself in his place, and is accepted—God's will manifested in the vocation of Father Damien and St. Francis Xavier—Damien bids good-bye to his parents—Visits the shrine of Our Lady near Tremeloo—Sets out from Bremerhaven in a German sailing-vessel—The voyage—Damien arrives at Honolulu—His ordination—"The toil that falls to the lot of the Catholic missionary"—Instances of Damien's energy and firmness of purpose—Leprosy, the scourge of the Hawaiian Islands—Molokai—Mgr. Maigret, Bishop of Honolulu—Self-sacrifice of the heroic Damien—The leper villages of Kalawao and Kalaupapa—Father Damien's work of regeneration—Bright influence of the holy priest—His kind voice and cheery smile—His arduous labors—Builds churches, schools, and an orphanage—The hospitals—Heart-rending scenes—A leprous child—The lepers become fervent Catholics—Their edifying devotion—Father Damien stricken—The holy man's last days—His death—"Greater love than this no man hath, that a man lay down his life for his friends."

THE sacrifice of life, which our Blessed Saviour Jesus Christ declares to be the test of the most perfect human love, has been willingly offered over and over again by those who from mere human motives have laid down their lives for country or for friends. The brave man fears not death in a good cause; and though it is the greatest proof that he can give of his devotion, yet we need not look to the supernatural to furnish a sufficient incentive for it.

But there are forms of death from which human heroism has ever shrunk; there is a living death, lingering, painful, ghastly, repulsive, which is too great a demand on mere earthly enthusiasm.

To accept a leper's death requires some higher motive. Still more impossible is it for human nature, apart from supernatural charity, to undertake a life of exile, discomfort, obscurity, among lepers, and none but lepers, and with the moral certainty that the foul disease which is eating away the lives of all around will, before many years have passed, reduce him who dwells among them to the same loathsome condition, and that in the end he will perish like them, a rotting mass of corruption even before his death. Such a life of death, such an end of misery, is reserved for the heroes of the Catholic Church. One of these has recently passed away, and we propose to record a few details of his career.

Joseph Damien de Veuster was born on January 3, 1840, at Tremeloo, in Belgium, a village situated six miles north of Louvain, and lying between the towns of Malines and Aerschot. His parents were of the middle class, and good and earnest Catholics. They early instilled into their children those principles of piety and love of God which were to show themselves so markedly in their after careers. Of their three sons, two afterward became priests—the eldest, Père Pamphile, to whose kindness we owe many of the details of this biography, and Joseph, whom we know and love under the name of Father Damien.

When still a baby in the cradle, and while his parents were as yet undecided as to the name by which their little son should be called, a circumstance happened which influenced their final selection. In the midst of the uncertainty, a soldier-cousin of the family, a man of most upright and pious character, chanced to visit them. In the course of conversation he was requested by the family to stand godfather for the newly born child. "Certainly," said the good soldier; "with all my heart; nothing could please me more: but still, only on one condition—that you call him Joseph, after my patron saint." The condition was gladly complied with, and Joseph, accordingly, was his name.

His mother, a woman remarkable for her earnest and simple piety, had great influence over her little son, and by her motherly precepts tutored his youthful mind to love the ways of God and

all that is high and noble. Her name was ever loved and venerated by her worthy son, whose noble work she lived to witness, and almost to see completed, as she died about two years before him, at the age of eighty-three. His father, however, a man of strong religious principles, and of that earnest and solid character for which the Belgian Catholic is so well known, had not the same happiness; for he went to his well-earned rest shortly after Father Damien's arrival, in 1873, at the leper settlements of Molokai.

As the little Joseph grew older, he gave early signs of the love he had for purity, simplicity, and for all that savored of religion. Unlike his companions, the ordinary rough games of boyhood did not engross his attention and claim his affections. Instead of joining other boys at their play, he loved to roam about in the fields which encircled his country home. The neighboring shepherds knew him well, and it was little Joseph's delight to follow the sheep with them to the pastures. He would play whole hours together with the lambs in innocent glee. So well was this known by his companions and by his family, that he was familiarly called by them, on this account, "the little shepherd" (*le petit berger*). He also, even at the early age of four years, gave signs of that wonderful, earnest love of prayer and of the service of God which penetrated his whole life afterward.

His brother (who was two years his senior, and is now a priest, living near the old home of their childhood) well remembers how, on the occasion of a *kermesse*, or fair, being held in the neighboring village at Whitsuntide, his little brother was missed from home since early morning. As he did not return, the family naturally grew anxious for their little Joseph. No one knew where he was to be found, until at last his old grandfather, who well knew the ways of his "dear little shepherd," thought that the church of the village where the fair was going on was the likeliest place to find the wanderer. Accordingly, he set off in search of him, and there he found the child in the evening, all alone, praying under the pulpit.

As the years of childhood ripened into those of boyhood, and

then into the bright days of early youth, Joseph de Veuster was always known and respected by his companions. Whatever he did —and he was always very enterprising, and ready to contribute to the happiness of others—he threw his whole heart into it. Besides being of a frank and brave disposition, he was endowed with great vigor of mind and of body, and with a capacity for putting his hand to anything that the urgency of the case required. Yet though of such a noble character, the idea of becoming a priest had not so far dawned upon him; nor did any of his family think of it for him. He had been sent to the " Cours Moyen " at Braine-le-Comte, where he received a commercial education suitable for the business man he was intended to be.

While he was in his eighteenth year, and still at this school, the Redemptorist Fathers gave a mission which Joseph attended. It was at this time that the first call to a higher life came to him. " One night," says his cousin, a school-fellow of the same age, " Joseph came home from the mission, evidently struck by something that had been said; for instead of retiring to rest, he stayed up the entire night praying earnestly to God." Here, evidently, was the call for which Almighty God had prepared his soul from the early age of infancy, by endowing it with an ardent love of him for himself, and a generosity in his service which had only to know the first inclination of the will of God to be ready thoroughly and entirely to put it into execution. It was doubtless this idea that had pervaded the youth's fervent prayer during that whole night of meditation. From that moment his whole soul longed to put his resolution to serve God in the religious state into immediate execution. Noble spirit! It was this that pervaded his life.

Up to the moment of that heaven-sent mission, Joseph had been leading the life of a good Catholic boy. He had, probably, his faults, like others of his age; and so far from having any aspiration for the dignity of the priesthood, he was, as we have seen, being educated for a business career. But now that he received his call, all ideas of the latter course were entirely banished from his mind, and the only thought that possessed him was the manner in which

this sacrifice could best be made. The earnestness and thoroughness of his soul suggested at once the Order of the Trappists as that which would best suit his generous disposition.

But, providentially, before he took any step toward carrying out this first impulse, Almighty God, who disposes all things fittingly to his own ends, prompted the young man to take the advice of his elder brother—his senior, as we have seen, by two years. This brother, who is now known as Père Pamphile, was then already an ecclesiastical student of the religious congregation which was approved by the Holy See in 1817, entitled the Society of the Sacred Hearts of Jesus and Mary, better known as "Picpus Fathers," so called from the name of the house, in the Faubourg St. Antoine in Paris, where they had their first establishment.

The result of the conversation between the two brothers was that Joseph gave up the idea of becoming a Trappist in favor of joining his brother in the "Picpus" Congregation. But as yet Joseph had not disclosed his wish in its entirety to either of his parents. On his nineteenth birthday, in the year 1859, his father happened to take him to pay a visit to Pamphile; and as he had some business that required his attention in a neighboring town, he left Joseph to dine with his brother. Here was the opportunity for the step which he had been long desiring to take; and, accordingly, when his father came back in the evening, he told him that he wished to return home no more, and that it would be better thus to miss the pain of farewell. His father, who was not altogether prepared for this, consented at first with some unwillingness; but as the conveyance that was to take him home was on the point of departure, he was prevented from making any further demur, and they parted at the station.

The two brothers returned to the house, and Joseph (who took the name of Damien in religion) presented himself for admission to the congregation of which his brother was already a member. The frank, ingenuous youth pleased the superiors. His strong, manly character could not but be admired, and the look of intelligence that was so marked on his countenance at once

decided them to admit their new postulant. But, owing to the exclusively business education which he had received, Joseph was completely ignorant even of the most elementary knowledge of Latin, and thus he was unfitted to join those who were intended for the sacred ministry, and for the present at least he was received only for the humble position of a lay-brother.

Joseph's joy was none the less great. To him the service of God was all in all. His sole thought, in offering himself to the "Picpus Fathers," was to complete the resolution he had formed during his long night of prayer. Ever since that moment he had been yearning for something higher and more perfect, and his desire had increased day by day, till it reached the climax by his offering himself to the congregation toward which he felt his vocation lay.

Thus settled in his vocation, Brother Damien set himself at once with ardor to perform the duties of his state. His natural earnestness of character enabled him to overcome the first trials of religious life, and the great interest he took in his work made him a subject of joy to his superiors. While exercised in the discharge of his duties and for other reasons, he had many occasions of conferring with his elder brother, who was engaged in his studies for the priesthood.

Noticing the extraordinary ability his brother possessed, and the wonderful knack he had of picking up all kinds of useful knowledge, Pamphile began to teach him a few disjointed sentences and words in Latin, which the youth eagerly treasured up in his memory.

Pamphile had only begun in joke, but wishing, perhaps, to encourage him in the pursuit of useful knowledge, he continued his lessons, so that in a very short time Damien was master of a good many sentences, besides the knowledge of some of the elementary rules of syntax. His success was so remarkable that Pamphile now began to help him in earnest, probably with a view toward assisting his brother by this means to become a priest some day, if God should so will it.

Joseph, or Brother Damien, as he must now be called, threw

his whole heart into his new study; and, incredible as it may appear, within six months he was so far acquainted and familiar with the Latin language that he was able to translate at sight any part of Cornelius Nepos quite fluently. By this time his superiors had got to know of his great faculty for study, and consequently they advanced him to the rank of those who are engaged in their studies preparatory to the priesthood.

The hand of God was evident in this change of state; for had it not been through this incident which we have just related, Molokai would never have seen its future apostle, and the Church would have lost a bright jewel in her diadem. But a circumstance which shows still more clearly the interposition of Divine Providence, and which contributed still more toward the finding of that vocation in which Père Damien's name is so closely bound up, has yet to be narrated.

In 1863, when Brother Damien was as yet in minor orders, his brother Pamphile, now a theological student, received orders from his superiors to prepare for an early departure for the South Sea Islands. These islands, lying in the midst of the Pacific Ocean, one of the principal groups of which is known by the name of the Hawaiian Islands, had been assigned in 1825, by Pope Leo XII, to the fathers of the "Picpus Congregation" for the fulfilling of one of the fundamental objects of their institute, namely, the preaching of the Gospel to the heathen.

Pamphile had long been desirous of being sent to this mission, and he received the news with great joy. But, alas! just as he had made all the necessary preparations for the voyage, and had secured his berth in the outward-bound vessel, the hand of God fell upon him and he was laid low by an attack of typhus fever. To his bitter disappointment, he was thus forbidden to go. His brother, however, as though struck by a sudden inspiration, went to the sick man's bedside; and inquiring whether it would be a consolation to him if he should go in his place, he resolved, on receiving an eager answer in the affirmative, to make an instant application for the appointment.

Accordingly, in his impetuosity, without taking the advice of the superiors of the house in which he was then residing, and without showing his letter to them, he wrote at once to the superior-general in Paris, asking him for his brother's place and begging him "not to throw the passage-money away." Much, therefore, to the surprise and astonishment of his immediate superiors, Damien received a mandate for departure.

When the welcome communication was made to him, he was so overcome with joy that he danced about like one deranged, so that his fellow-students doubted whether he had not lost his senses. Having communicated his happy future to his brother, he set about making his preparations, which had now, necessarily, to be hastened.

How like is this evident manifestation of the will of God, which secured for Molokai an apostle in Father Damien, to that which sent St. Francis Xavier to those wonderful successes in India and Japan! In both cases it was merely by accident, if we may say so, that these noble workers in Christ's vineyard found their vocation opened to them. Had it not been through the sudden illness which prevented Father Rodriguez from going to India, and Père Pamphile to the Sandwich Islands, we should, in all probability, never have had these two wonders of charity to edify the Church.

Before starting on his journey, Brother Damien paid a hurried visit to his parents at Tremeloo, to bid them good-bye, and then made his last visit to the shrine of Our Lady in the neighborhood. To those familiar with the life of St. John Berchmans, this shrine will be rich in holy memories. Situated some few miles from the place of Joseph's birth, it is the chief sanctuary of Belgium, and has long been the centre of a constant pilgrimage for all nations. He returned the same day to Louvain, and set out for Paris, on his way to the port of embarkation. Here he had his photograph taken. A copy of this photograph, now in his brother's possession, gives us an insight into his character as he was at the age of twenty-three. In the photograph you have,

looking you straight in the face, a strong, manly countenance, plain, and of a very Flemish cast, every lineament of which speaks of a solid character. Clasped close to his breast he holds a large crucifix, with an earnestness that speaks out his whole soul.

Having now made all the necessary preparations, Brother Damien in the autumn of 1863 left Bremerhaven in a German sailing vessel. Writing afterward to his brother Pamphile, he describes his voyage as "an awful one." When doubling Cape Horn, the violence of the storm became so great that the vessel was in imminent danger of being lost. For several days they were beaten about at the mercy of the fierce winds and currents that are so well known for their violence and for the many disasters that they have caused round this promontory. Other vessels seem to have suffered, for he saw quantities of wreckage floating by. To insure the safety of the vessel, Damien began a novena to the Blessed Virgin, ending on the Feast of her Purification, February 2, 1864. Hardly had he concluded this novena than the storm began to abate, and they made their way, without any more danger, out of the dreaded straits.

But he was not to reach the scene of his labors till he had experienced another storm, lasting for twenty-four hours, which took place in the middle of the Pacific Ocean. Writing afterward to his brother, he playfully calls in question the appropriateness of its title, thinking that a less pacific name would better suit it. At last, to his delight, he reached Honolulu, the capital of the Hawaiian Islands, on the feast of his patron, St. Joseph, March 19, 1864.

The Hawaiian (or Sandwich) Islands, a group of eight inhabited and four uninhabited islands lying in the North Pacific Ocean, at a distance of more than two thousand miles from the nearest point of mainland, were discovered in 1778 by the English sailor Captain Cook, who was unfortunately slain by the natives on his return in the following year. The principal island is Hawaii, which now gives its name to the whole group, though

their discoverer called them "the Sandwich Islands."[1] A mutilated form of Christianity had been introduced, mainly through American Protestant missionaries, early in the nineteenth century; and in 1825 Pope Leo XII gave to the "Picpus Fathers" the charge of bringing in the true religion, as has been already mentioned.

These good fathers had been thirty-eight years at work in this mission when their new helper arrived. Before he could actually assist in evangelizing the natives, it was necessary that he should be ordained priest, for hitherto he had received only minor orders, having been interrupted in the course of his studies to join the South Sea mission. The new priest was soon set to work in the laborious and fatiguing toil that invariably falls to the lot of the Catholic missionary.

In one of his letters to his brother at this period, he says: "Truly I ought to be proud of my district, for it is as large as the whole diocese of Malines." The labor that this large parish put on his shoulders was very great, and consequently he found it necessary to do most of his missionary work on horseback. At first he did not have to manage this large region, which contained seven churches with their corresponding districts, but a much smaller and easier one adjoining it. But seeing that the father who was in charge of it was weaker than himself, and less able to cope with a task so immense, he generously offered to exchange his lighter burden for the father's heavy and laborious one.

To give some idea of the fatigue that fell to his share, we will relate the following instance. One day he arrived on horseback at the foot of a high and steep mountain, behind which he remembered that there was a Christian settlement not yet visited by him. Determining to visit it now, he tethered his horse and began the ascent, climbing up on his hands and feet, owing to the steep nature of the path. The summit reached, he found himself on one side of a precipitous ravine which lay yawning at his feet.

[1] The Hawaiian Islands now form a Territory of the United States. The treaty of annexation was signed by President McKinley on July 7, 1898.

No human habitation could he see, but in the distance a second mountain as high as the first one met his undaunted gaze. Without hesitation, he commenced the descent, and then courageously began to make his way up the second hill in the same manner as the former.

But what was his disappointment when he had gained the summit! Still there was no sign of a church or village to encourage him. Below him he saw a large piece of flat country, and then beyond that still another hill. An ordinary man would have turned back in despair, but one with a spirit like his, whose only aim was the saving of souls, could not be easily daunted. So, with a prayer of resignation and patience, he persevered in his journey over the third mountain, and then through another ravine, till he had to stop from sheer fatigue. His hands were now torn and lacerated, and the blood flowed freely; his feet, too, were wounded, for the boots that should have protected them were cut and rendered almost useless by the hard treatment they had received. As he looked upon his blood-stained hands and feet, he gained new courage, and calling to mind the sufferings of our Lord, he said: "Courage! the good God also has shed his blood for those souls yonder!"

He started again on his labor of love, and when at last, travel-worn and exhausted, he reached his destination, he was well repaid for his sufferings by the joy of the Christians, who welcomed for the first time their new-found apostle. They told him they had long been deprived of the consolations of religion, and pointed out to him the tomb of their late pastor, Father Eustace.

Another instance of the wonderful energy of the devoted missionary will do much toward giving a good idea of the character of Father Damien, and shows the inborn genius he had for organization, which he displayed so well afterward at Molokai. While still at Hawaii, he wrote to his brother as follows: "Our Christians here cannot all have Sunday Mass, so do you know what we do? When we find a young man who shows any aptitude, we give him a special training. He is taught the Epistles and Gospels of the different Sundays, and then he is commissioned to preside, in the

capacity of prayer-leader, over some Christian settlement to which the priest cannot come. They sing hymns and have public prayers, and then my young 'lector' addresses them in burning words. This plan has an evident blessing from God."

While engaged in the work that fell to his lot, he had ample opportunity for noticing the ravages that leprosy, the bane of the islands, was making among their inhabitants. His heart had often been touched at the sad sights he saw around him, and he longed to be able to do something to alleviate the sufferings of the victims of the cruel scourge.

It is more than half a century ago since leprosy was introduced into the islands. How it got there still remains a mystery. Various theories have been held respecting it, but it is generally thought that it was brought over from Asia by some ill-fated foreigner. Once planted among the unfortunate islanders, its seeds were scattered far and wide, and in a very short time leprosy had gained great ground. The peculiar character of the Hawaiians helped greatly in the spreading of the pestilence. Sociable to the utmost degree, all they have is yours; you have but to enter their house even as a stranger, and you are henceforth their bosom friend. They live in the closest intimacy, and their hospitality is generous to a fault.

At the first approach of leprosy much might have been done to prevent its contagion, but the natives, having no fear of its slow growth, continued still to take no precautions. Their affectionate sociability led them to eat from the same dish, sleep on the same mat, and even smoke from the same pipe. They did not take the most ordinary precautions, and sick and sound alike would share their clothes one with another. What wonder, then, that the pestilence got such a hold upon them! In 1865 the Hawaiian Government thought it high time to take some step toward isolating the infected; so, though rather late, an act was passed which made the north coast of Molokai the future home of all those tainted with the disease.

The law once passed, the difficulty now was to put it into

execution. The lepers were scattered over the islands, and their friends clung to them with a tenacity that was truly painful to behold. They hid them in their homes, and even in the depths of the woods, and thus the law was not speedily put in force. But, nevertheless, many were taken to the leper island.

With the advent of a new king in 1873, the government showed fresh zeal, and every means was taken to separate the infected persons from the community. No exemption was made, even for persons of the highest rank, and the Queen's own cousin was conveyed to the leper island. The law was rigorous, and in spite of all remonstrances and of sympathetic tears, it was determined to root every trace of leprosy from the other islands and transfer it all to Molokai.

Such was the state of affairs that came under Father Damien's personal observation, and his heart burned with pity for the poor banished lepers. The constant, pitiable scenes of misery that he witnessed at the harbor of Honolulu, where the wailings and tears of the emigrant lepers was a daily occurrence, so moved him that he resolved to take the first opportunity that presented itself of lightening their sad fate.

In the course of the year 1873, the long-desired occasion offered itself. At a meeting that was held to celebrate the dedication of a chapel just completed by a Father Leonor at Wailuku in the island of Maui, Father Damien chanced to be present, together with the Bishop of Honolulu and others of his clergy. Among them were some young priests of the congregation, who had just arrived at Honolulu to supply the increasing needs of the mission. During the conversation Mgr. Maigret expressed deep regret that, owing to the scarcity of his missionaries, he was unable to do anything for the poor lepers of Molokai, and especially did he regret that he was unable to provide them with a fixed pastor.

Already his lordship had from time to time sent one of the missionaries to confess and administer the sacraments to the dying; but this happened only rarely, and there was no guarantee of its being continued. Hearing the bishop's lament, Father Damien at

once took in the situation, and eagerly offered himself to supply the long-felt necessity. "Monseigneur," said he, "here are your new missionaries; one of them could take my district, and if you will be kind enough to allow it, I will go to Molokai and labor for the poor lepers, whose wretched state of bodily and spiritual misfortune has often made my heart bleed within me." This generous offer was gladly accepted, and that very day, without even saying good-bye to his friends, he embarked with the bishop on a vessel that was just leaving the harbor of Honolulu with a consignment of fifty lepers.

On their arrival, after consoling them, the venerable bishop addressed the assembled lepers in a simple and touching manner. "So far, my children," said he, in a voice that shook with emotion, "you have been left alone and uncared for. But you shall be so no longer. Behold, I have brought you one who will be a father to you, and who loves you so much that for your welfare and for the sake of your immortal souls, he does not hesitate to become one of you, to live and die with you."

Such was the step which this brave hero of charity took, without a thought of self and without the least motive of human considerations to prompt him. Such is the action which has astonished the wisdom of the world, and gained its admiration and applause!

The bishop returned to Honolulu, and Father Damien was left behind, without a house, without a friend, and, owing to his hasty departure from Honolulu, without even a change of linen.

Once on the island, he resolved, with the resolution of a man who, having made up his mind, will let no difficulty stand in his way, that come what might, now that he had attained the fondest desire of his heart, he would never abandon his poor lepers till the foul disease should strike him too with its sure but certain hand, and bear him away from them to his last and heavenly home.

Now began for the holy missionary a new work for God, a new kind of existence. It was in the year 1873 that Molokai first saw its apostle, who was to shed so bright a ray of hope and comfort upon the scenes of misery to which it had long been a witness.

Henceforth this spot was to be the only scene of his labors until God pleased to call him to himself.

Of the twelve Hawaiian islands, Molokai is one of the smallest, being some thirty or forty miles by seven in extent. The island ascends from south to north in a gradual rise, which ends abruptly in a precipitous and all but vertical cliff extending the whole length of the island. At the foot of this cliff lies a low peninsula of some six thousand acres, running out on the north side into the sea, and consequently cut off from all land communication with the rest of the island by the natural barrier. It is on this isolated peninsula, whose surface is covered with a grassy plain, that the two leper villages of Kalawao and Kalaupapa are established; the former lying close under the shadow of the precipice, while the latter and larger is situated on the northern shore. To this spot the Hawaiian Government, in 1865, banished the lepers scattered through the kingdom, in order to prevent the further spreading of this terrible malady. Here they were doomed to live while life should last; here they were doomed to die.

The feeling of complete despair consequent upon their lifelong banishment naturally had the very worst effect on their moral state. With scarcely anything they could call a home, almost destitute of clothing, scarcely able to obtain the bare necessaries of life, and crushed down by the weight of their loathsome disease, they in many cases gave themselves up to all the depravity that can be found among those whom poverty has reduced to the lowest depths of misery and squalor. In their wretched huts of grass they passed their days, drinking a vile alcohol of their own distilling, called "ki-root beer." They were without decent employment, without government of any kind, and, what was worse, without religion. Nor could we expect them to escape the consequences of such an existence as this. Every kind of vice and lawlessness was rampant in this land of disease and sin; and in this condition they lived until the turn for each one came to die.

And this was the field of labor to which Father Damien had been called. This was the state of Molokai when he first began

his work of regeneration, thirty-three years ago. As soon as he set his foot upon the island he exclaimed, "This is your life's work, Joseph!" and without delay he set about it in right good earnest. He was now about thirty-three years old, a thick-set and strongly built man, eminently fitted physically for his self-imposed labor. The buoyancy of youth was in his step and the flush of health in his cheek. Father Damien did not know what it was to be ill.

But it was indeed high time for him to begin his work. Aggravated by the misery in which they lived, the leprosy was increasing in violence every day. As many as eight or twelve were dying each week, many from want of care and medical assistance; for at this time Molokai never saw the face of a doctor, and the only help they got from without was the utterly inadequate supply of clothing which was sent by the Hawaiian Government every year.

Damien began his wonderful work of charity by immediately endeavoring to improve the condition of his unhappy flock, and to alleviate in some measure their many and great miseries. He never thought of himself or his own convenience. All his sympathies were for those whom he had come to help. During the commencement of his apostolate his only roof was the shelter which the branches of a tree afforded him. He had no time to build himself a hut, for all was given to his suffering fellow-creatures; and even if he had had the time, he would have looked in vain for the material. And so, regardless of the wind and rain to which he was exposed, he slept in the open air—that is, when he slept at all.

For the most part he was engaged in comforting, soothing, and encouraging those whom want and misery had driven to the verge of desperation. To bring back these poor wandering souls to some sort of appreciation of the goodness of God and the beauty of religion was indeed a hard, up-hill, weary task. Their sensibilities had been blunted by their sufferings, and their hearts much hardened. But nothing could resist the bright influence of the holy priest. His cheerful bearing brought comfort where before all was misery, while his charity and goodness could not fail to awaken

a corresponding chord in the hearts of those who listened to his kind voice and saw his bright smile.

Some time after the beginning of his labors he received a letter of congratulation from the white residents of Honolulu—for the most part Protestants—together with some goods, and, what was still more acceptable, a purse containing £120. He was now enabled to build himself a permanent residence—a small wooden house, two stories high, with a staircase leading to the upper veranda.

Difficulties, however, were not wanting to the good father in his work of charity, and they came at times from unexpected quarters. After he had passed some weeks on the island, and had alleviated the more pressing necessities of the poor lepers, he set out for Honolulu, the capital of the Hawaiian Islands, as there was no priest nearer to whom he could go for confession. He naturally called on the president of the Board of Health, who seemed surprised, and received him with cold politeness. On the father asking leave to return to Molokai, this official curtly informed him that he might, indeed, return, but in that case he must remain for good. The father explained the necessity he was under of occasionally visiting his bishop, and pleaded the privilege of physicians and priests. But the Board of Health, in their zeal for isolation, absolutely refused permission.

He returned to Molokai, and shortly afterward received an official notice informing him that if he attempted to leave, or even to visit any other portion of the island, he would be put under immediate arrest. Father Damien cared little about his own convenience, but where God was concerned, and the comfort of his beloved lepers, the aspect of things was changed. With characteristic firmness and frankness he replied: "I shall come. You must not prevent me from visiting my bishop."

When it became necessary to see a neighboring priest, he did so, asking no leave of any man; nor could anything prevent him from attending to the wants of his people. Six months later he received a permit to come and go as he pleased; yet seldom, in six-

teen years, did he care to use it. Nay, so much did their ideas change, that later on, whenever he visited Hawaii, he was invited to dine at the royal table and lodge in the palace. However, instead of using the luxurious bed which was prepared for him, he used to sleep on the floor in a rug—"to prevent infection," he said; but self-mortification had much more to do with it.

One of the first objects to which Father Damien turned his attention was the water supply. This had hitherto been exceedingly bad, and had greatly increased the sufferings of the poor people. To say nothing of the filth, which of itself had helped to make their existence more wretched, the scarcity of water was such as to leave them at times destitute of what was absolutely necessary. He forthwith set to work, and prevailed upon the government to second his efforts. In a short time water in abundance and of excellent quality was brought down from a never-failing supply at a distance.

Having remedied this evil, he set about the removing of another. The dwellings of the lepers had hitherto been of a most miserable description. They consisted of small huts built on the ground, and such a word as house could never apply to them. The hovels were bad enough in themselves, squalid and filthy; but this was rendered worse by the habits of those who lived in them. They had no separate rooms, but were all huddled together indiscriminately; and it was to these vile, fetid dens that Father Damien had, at the beginning of his work, borne his message of charity. It was here he calmed the closing hours of those whose end was drawing near. It was from places of this description that he oftentimes bore out in his own arms the corpses of those whose sufferings had been ended by death.

To remedy this was now his principal aim, and it was not long before he accomplished his purpose. The father seems to have had a knack of inspiring others with something of the fire of zeal and energy which burned in his own bosom. Through his representations, a supply of material was shipped to the island and dealt out to the inhabitants by the government, by means of which health-

ful wooden cottages, built on trestles to raise them above the ground, took the place of the former miserable hovels, with their grass-thatched roofs. This work was begun in 1874, and we can obtain some idea of Father Damien's energy when we learn that by 1886 no less than three hundred cottages, large and small, had been erected, and formed the two leper settlements of Kalawao and Kalaupapa. Nothing better could have been done to lessen the sufferings of these unfortunates, for it stayed the rapid progress of the disease, and, as a natural result, reduced in no small degree the death-rate on the island.

Father Damien's next move concerned the supply of food. Although the condition of the lepers in this respect had improved, it was nevertheless lamentable. The government had started on the theory that if it provided them with a few horses, heifers, carts, etc., the lepers would in a short time form a self-supporting colony; and, strange though it may seem, it was some time before it discovered its error. Then came a tardy reformation in the way of a scanty supply of food and clothing; but it was not until Father Damien's arrival that any material improvement became visible. Through his intervention a regular supply was secured, and soon after it was increased in quantity. In 1878 a committee visited the island to inquire into the commissariat, and through the father's representations some slight improvements were made.

In spite of this, when the Queen of the islands and her daughter visited the place in 1884, there was still much to be done; and as late as 1886 we find Father Damien renewing—or perhaps we should say continuing—his efforts in a letter of complaint to the Board of Health, in which he states that not one tenth of those outside the hospital had tasted milk for several years. Yet this is a strong proof of how greatly things had improved since the father's advent; for we now hear him seeking, not for necessities, but for some comforts and luxuries for his poor lepers.

There was another thing of which the lepers were sadly in want on Father Damien's arrival. Clothing was miserably deficient. Some, it is true, were supplied by their friends, but the

friends could not afford all that was needed. Father Damien could not work reform by magic, but after his arrival improvement in this respect soon began. He erected a store for the sale of clothing, and in place of an annual grant of garments, six dollars a year was allowed to each leper. This was an improvement, but in 1886 we find the energetic father declaring the allowance still too small, and again applying for assistance.

But the catalogue of his numerous external labors for the temporal comfort of the inmates of Molokai is not yet completed. It is true there was a hospital, but the name was a mockery: it was a hospital without doctors or sisters or nurses. Father Damien was not satisfied till there was a resident doctor, a dispensary, and all necessaries for alleviating the disease which they could not cure, and, above all, excellently arranged hospitals for the most extreme cases. Yet so well do the lepers remember the old mockery in Kalawao, that they dread the name "hospital." And no wonder! For in former days the same conveyance that bore the patient to the hospital, brought his coffin also!

And thus it was, by attending to the corporal necessities of those he had come to help, that Father Damien found his way to the hearts of the poor, neglected lepers. For they, on their side, naturally amiable, generous, and light-hearted, rendered the task an easier one than might have been expected. It would have been strange, indeed, under these circumstances, if such disinterested and heroic charity had failed to have its full effect. The very fact that a man was found to come and live there voluntarily for their sakes, was itself sufficient to touch the heart of even the most reckless and abandoned.

Let us now consider Father Damien's labors in what was more directly their spiritual welfare. After attending to their corporal necessities as a preliminary step, he threw himself heart and soul into the work of regeneration. This was the object of his sublime sacrifice—the salvation of their souls.

When he first arrived at the settlement there was only one place of worship, a Protestant church, served by a native minister,

himself a leper. So, as soon as he had relieved their more pressing corporal needs and could obtain sufficient money and materials, Father Damien set to work to build a church. He was himself at once surveyor, architect, clerk of the works, and head mason. In a short time, with the help of some of the more able-bodied of the lepers, he succeeded in erecting a tolerably commodious building, sufficient for the Catholics then on the island. But, small as the settlement is, he was not satisfied until he had built a second at Kalaupapa, in order that all his flock, even the feeblest, might find a church within reach. Before very long, however, the numbers of the lepers so greatly increased, and the effect of the father's work among them became so manifest in the ever-increasing number of Catholics, as to render it necessary to make some further provision. Under these circumstances, with the aid of the lepers, he built another church, of which the first formed the transept.

He afterward painted it without, and decorated it within, in accordance with the Hawaiian taste, which is scarcely esthetic; and here he gave most of his instructions. He also built an orphanage. It consists of two buildings, one for boys, the other for girls, and is situated close to Father Damien's own house. Forty orphan children were under his immediate direction. Here they are instructed in such useful arts and duties as they are able to perform, the girls devoting themselves to needlework and other similar useful employments. Nor was anything left undone in regard to the instruction of the leper children in general, living with their parents in the settlement. At first his instructions were given in the open air, as chance might offer. But before long he managed to erect a school, and in 1880 another had to be built to accommodate the increasing number of pupils.

Another of the father's good works was to provide for the decent interment of the dead. As the government did not supply money to buy coffins, the price of which was two dollars apiece, those who died penniless were often buried without them. In order to prevent this in future, the father formed a " coffin association " among the lepers, and also made a large, well-enclosed cemetery

adjoining one of his churches. Before 1879, sixteen hundred lepers had been buried under his ministration, and he often had to act as undertaker and grave-digger as well as pastor. In a letter to his brother, Père Pamphile, he says, "I am grave-digger and carpenter. If time allows, I make the coffin; otherwise I bury them in their clothes."

The father's day was spent in looking after the different institutions he had founded, and in all the other duties of his toilsome ministry. It began with a very early Mass, at which those of the lepers who were not too feeble assisted; and this was the father's support for the day's hard work. Then followed the arduous duties of the day. Besides visiting his orphanage and schools, there were the sacraments to administer to endless sick, calls to be made, and the hospitals to visit. There were children to be baptized and marriages to be solemnized; for the law permits even the lepers to marry and give in marriage. It was, indeed, a strange sight to see the bridal pair united in the midst of festivity and rejoicing, probably with only three or four more years to live. Then on fixed days there were confessions to hear, besides ceaseless summonses to bring the last sacraments to those who were about to be freed from their life of pain: dying now, not in despair, as was oftentimes the case before the father came, but in perfect peace.

But Father Damien's time was mostly spent in the hospitals. In addition to his work in the ministry, which so often called him there, he had fixed days for what we may call official visits in order to see that the sufferers had everything that was in his power to give them. And it was in this work that his heroism was brought more forcibly before us. The inmates were tended by friends who were not as yet too much crippled by the ravages of the disease.

The hospital formed two sides of a square, and in this latter the patients could enjoy fresh air and sunshine. Father Damien's visit brought a twofold comfort. He cared for their bodies as well as their souls, for among his many branches of knowledge he numbered medicine. He would himself feed them, putting the food into their mouths when the terrible malady had deprived them of

their hands, and bring little sweetmeats and delicacies which, as he says in a letter to his brother, he "received in great abundance, especially from the sisters of Honolulu." These last had charge of the hospitals there, to which doubtful cases of leprosy were sent before dooming them to perpetual banishment.

Father Damien, in his own hospitals at Molokai, had ever a word of consolation to speak or a confession to hear; now he was at the bedside of the dying, administering the last rites of the Church. There they lay in the last stage of that horrible disease, unable to take food or drink, almost without drawing breath, curled up in a heap of corruption equal to, if not surpassing, that of the grave. Listen to this description of a leprous child from the pen of an eye-witness: "A corner of the blanket was raised cautiously; a breathing object lay beneath; a face, a human face, turned slowly toward us; a face in which scarcely a trace of humanity remained! The dark skin was puffed up and blackened, a kind of moss, gummy and glistening, covered it; the muscles of the mouth had contracted and laid bare the grinning teeth; the thickened tongue lay like a fig between them; the eyelids curled tightly back, exposing the inner surface, and the protruding eyeballs, now shapeless and broken, looked not unlike burst grapes." And these were the objects of Father Damien's charity. It was in the care of cases such as this that the last sixteen years of his life were spent. But let us pass on to more cheerful and pleasant sights.

On Sundays and festivals Father Damien sang Mass at Kalawao, after which he hastened off to Kalaupapa, there again to offer the Holy Sacrifice. Then he had to be back to Kalawao for Vespers and Benediction and instructions in the church, after which he was obliged to return to Kalaupapa to perform the same services. Everything connected with his church was perfect in its way. The sanctuary boys, though in many cases disfigured with disease, looked clean and neat in their plain white cottas. The altar-vessels, of richly wrought gold, were given to Father Damien by the superior of St. Roch in Paris. With simple devotion the lepers sang short refrains as the service proceeded.

Father Damien, speaking of this himself, says: "My lepers are very fervent. They fill the churches from morning till night, and pour forth their prayers to God with an ardor that would make some religious blush." And these were the people of whom it was said, "They had no law." It might have been added that they had also little religion worth the name; for though in the other islands idolatry had been abolished, here in Molokai, till Father Damien came, paganism with all its horrors reigned supreme. Under him it became a peaceful, law-abiding community, with a happy cheerfulness that nothing on earth could destroy.

Hitherto the father had worked single-handed, but now at length his burden was to be somewhat lightened. In the year 1879 another member of his congregation came to share his labors. Father Albert had long been a missionary in another group of Pacific islands, but was obliged by failing health to return to France. After recruiting himself in his native country, when he thought of returning to his mission the doctors would only permit him to go to the Hawaiian Islands, where he arrived in 1874; and five years later he came to join Father Damien. He took charge of the Kalaupapa settlement, and for upward of six years labored with untiring energy.

Father Damien took advantage of his assistance to devote himself, if possible, with still greater energy to the care of souls. So great was the influence which the holy man had obtained among the lepers, that day after day he brought fresh souls to God. Thus he writes to his brother with frank simplicity: "There are a fair number of Protestants here. Almost all end by seeing the truth; and I have the great consolation of beholding them die in the bosom of the Catholic Church."

The following extraordinary incident shall be told in the father's own words, written to his brother:

"Among the lepers was a Calvinist woman, as she called herself, who remained obstinate in spite of all my efforts to reclaim her. To all I said she would reply jokingly, and turn my words aside. One day I was summoned to her bedside, and soon perceived

that she was possessed by a spirit not her own. As she made signs of a wish to write, I handed her a pencil and a piece of paper. She wrote thus: 'I am not an evil spirit; I am the angel guardian of this woman. For six months I have been urging her to be converted: now I am using this means. To-morrow she will be herself again, and will be converted.' I could hardly believe my eyes; but on my return the next day, I found her completely changed from her old obstinacy. She declared that she wished to be a Catholic, and asked for baptism. I showed her the writing. 'Do you recognize that?' I asked. 'No,' she said. 'Have you felt anything lately?' 'For the last six months, every night, I have heard an interior voice telling me to become a Catholic. I always resisted, but now I am conquered.' She was instructed and baptized, and shows a fervor that edifies us all."

One thing more has yet to be mentioned as illustrating at once the devotion of the poor lepers and the effect of their holy pastor's teaching. There was nothing in which the lepers took more pleasure than in the processions of the Blessed Sacrament. Of all the beautiful and touching sights in Molokai, this held the foremost place. "I myself," says Father Damien, writing to his brother, "strong, healthy, and vigorous, bearing in my hands the Blessed Sacrament, am followed and preceded by one long line of lepers, some deprived of their hands, others of feet, crawling along on their knees as well as they can, and joining in the great act of adoration."

Another most touching thing was Father Damien's way of speaking to his lepers. "Whenever I preach to my people," he says, "I do not say 'My brethren,' as you do, but 'We lepers.' . . . People pity me and think me unfortunate, but I consider myself the happiest of missionaries."

One short glance now at Father Damien in his own little house. The only recreation the father allowed himself was the care of his fowls. They were his pets, his playthings, and at his call they would flock around him, alighting on his outstretched arms and feeding from his hands. But, like everything else about Father Damien, they were destined for practical purposes. When the

need came, they were willingly sacrificed for the benefit of his lepers or the entertainment of his friends.

If he had a few moments to himself, they were spent in the garden, or with hammer and nails on some bit of carpentering, at which he was very skilful. He did all his own cooking and housework, and whatever was necessary to be done in the chapel, which added to his other duties that of sacristan. A native, not a leper, mended his clothes and washed for him. Yet in spite of such precautions as these, his escape for eleven years seems almost miraculous. The tools he used daily were continually handled by lepers, while his house was scarcely ever free of them. But it was God's will that he should not go entirely free. The title which he loved so much, and of which he was so proud, he was soon to have the right to call his own. Who knows whether it was not, perhaps, an answer to his prayers?

Father Damien had never had the least dread of leprosy. From the first moment of his sacrifice he had daily expected to find the signs of it showing themselves in him. It was not, however, till the year 1884 that he began to suspect its presence. In 1885 he was made certain of it in the following manner. One day, after his return from a visit to Hawaii, feeling unwell, he determined to take a hot foot-bath. The water brought to him was scalding, but he plunged his feet into it, and did not discover that it was almost boiling till he *saw* the effects of the scald. He then knew at once the meaning of his insensibility to pain. One of the first symptoms of the presence of the dreadful disease is a loss or lessening of sensation in the part affected. A numbness of some fresh joint or limb was of daily occurrence among the lepers. They would sometimes severely burn themselves in an infected part without being aware of it. To such an extent do the ravages of leprosy make them insensible to pain, that many have been known to take a knife and cut off a dead joint of a finger or toe before it dropped off of its own accord.

The doctors, after examination, pronounced that anæsthesia had set in as a preliminary symptom, and Dr. Arning announced

ST. PAUL PREACHING AT EPHESUS

FROM THE PAINTING BY LESUEUR

"And many of those who believed, came confessing and declaring their deeds. And many of those who had followed curious things, brought their books together and burnt them before all."

to Father Damien the result of their diagnosis. The devoted man was by no means distressed. He now felt that he was still more closely united to his flock. The lepers became nearer and dearer to him. It was a real satisfaction to know that he was to lay down his life for them. He still continued his laborious work, without in the least relaxing his exertions. We learn the spirit in which he accepts the will of God from the letters which he wrote at this time to his friends. In one of these he said:

"Having no doubt myself of the true character of my disease, I feel calm, resigned, and happier among my people. God alone knows what is best for my own sanctification, and with that conviction I say daily a good *Fiat voluntas tua!* Please pray for your afflicted friend, and recommend me and my luckless people to all servants of the Lord."

Admirable sentiments! every word breathes forth a spirit of sublime resignation and patience. He had given himself to the lepers; he had counted the cost. He was theirs to live and die for them, as God should please. The most perfect health and strength away from his dear lepers would have been no boon in his eyes. To one of those who visited him in his latter days, he said, "I would not be cured if the price of my cure was that I must leave the island and give up my work."

It was at this time that the charity of Father Damien prompted others to imitate his glorious example of self-sacrifice; and, accordingly, the advent of Fathers Conradi and Wendolen, in company with two lay brothers of the same order—Brother Joseph and Brother James—brought joy to the grateful hearts of the suffering islanders. The brothers remained with Father Conradi at Kalawao to assist Father Damien, who was now getting very weak and required all their assistance. Later on, three Franciscan sisters from Honolulu came to share in the good work; and they were appointed to assist Father Wendolen at Kalaupapa, the residence of Father Albert, who had lately been removed from Molokai by his superiors, and sent, on the recovery of his health, to his former

mission. This good fortune for the lepers brought others quickly in its train.

It was mainly owing to the visit of Mr. Charles Warren Stoddard to the leper settlement in 1884 that the outside world heard of the wonderful heroism that was being displayed in that melancholy island of the Pacific. His writings stirred the sympathies of the English people. England at once generously came forward to the relief of the suffering priest and his afflicted children, and in 1886 the Rev. Hugh Chapman, an Anglican clergyman who has shown a remarkable enthusiasm on behalf of the martyr-priest of Molokai, collected for him and his lepers a sum of nearly one thousand pounds. In December of 1888, Father Damien received other assistance from Mr. Clifford, an English artist, who paid a visit to the island and brought many valuable presents from England.

But Father Damien's energies were not yet exhausted. Before he passed away to his reward he set about a fresh work. In the last year of his life he was busily engaged in building a new church. But he was daily wasting away with leprosy, and the fine strong man of old was now disfigured and in gradual decay. Yet he worked on to the end, calmly awaiting the moment of his deliverance. The last letter he wrote to his brother, dated February 19, 1889, admirably reveals his state of mind:

> . . . I am still happy and contented, and though I am so grievously sick, still I desire nothing but the accomplishment of the will of God. . . . I am still able to go every day to the altar, though, however, with some difficulty. I do not forget any of you in my prayers, and so do you pray, and get others to do the same, for me, who am being drawn gently toward the tomb. May the good God strengthen me and give me the grace of perseverance and of a good death.
>
> Your devoted brother,
>
> DAMIEN DE VEUSTER.

The heroic priest had not to wait long for the end. On the 10th of April, less than two months from the date of this letter, the martyr of charity succumbed to the malady, and passed to the high place in heaven that his sublime sacrifice had won for him.

He was indeed a martyr of charity, one of whom we may well be proud as an example of the heroism of our Catholic clergy. He is at present justly the object of generous admiration throughout the length and breadth of the civilized world. To those outside the Church such a life appears more wonderful than to us who are its members. We know that there are thousands of priests and religious whose sacrifice is no less perfect than Father Damien's, and whose complete surrender of earthly comforts and joys is as great as his. But God, from time to time, puts such a man in the forefront of the battle, that civilization may have before it a type of heroism that even men of the world cannot fail to appreciate.

Although Father Damien is gone, we must remember that he has left behind him a little band on whom his mantle has fallen, and who are heroically carrying on his work. May God grant that they may be preserved from the fell disease that laid him low; or if it is God's will that they, too, should die as martyrs of charity, may they, for the sake of the poor lepers, at least be long spared! For Jesus Christ himself, who hung in agony between two criminals and died for the redemption of an unworthy race, said to his disciples after the Last Supper: "Greater love than this no man hath, that a man lay down his life for his friends." [1]

[1] John xv. 13.

ROBERT LOUIS STEVENSON'S VINDICATION OF FATHER DAMIEN

THE FAMOUS STEVENSON-HYDE-DAMIEN EPISODE—A SLANDEROUS PRESBYTERIAN CLERGYMAN HELD UP TO PUBLIC CONTEMPT BY THE GREAT SCOTTISH WRITER

The "devil's advocate"—Character of the dead saint—Failure of Presbyterian missionaries in the Hawaiian Islands—Their worldliness—Inertia of the Presbyterian Church—Decisive heroism of Damien—Slanderous letter inspired by envy—Common honor cast away—Damien's toil crowned with glory—The elect who would not—The volunteer who would and did—"The day when Damien of Molokai shall be named Saint"—Stevenson's visit to the lazaretto—Damien's memory revered—Farewell to the lights and joys of human life—Horrors of the leper island—Damien's great renunciation—A lifetime of dressing human sores and stumps—"Shut to with his own hand the doors of his own sepulchre"—Passages from Stevenson's diary—Damien's martyrdom and example nothing can lessen or annul—His virtues and the heroic profile of his life—A man of the stamp of John the Baptist and St. Peter—"Thank God for his strong head and heart!"—One of the world's heroes and exemplars—His imitation of the voluntary sacrifice of Jesus Christ—All reforms of the lazaretto properly the work of Damien—Devotion of the saint—His striking act of martyrdom—"The poor peasant priest toiling under the cliffs of Molokai"—Damien the father of all who love goodness.

THE average man, the manly man, stands with uncovered head, the wide world over, before the sublime record and the culminating sacrifice of the unselfish Catholic priest, Joseph Damien de Veuster, universally known and honored as Father Damien.[1] Here, surely, he exclaims, is a life without moral blot; a life so glorified by deeds of humanity that it shines, a brilliant star, far beyond the reach of the foul hand of envy-inspired malice. But—alas for poor human nature!—there has come out of darkness into the light, where he may be seen and judged of all men, a creature base enough to attempt to sully the glorious life-scroll of the heroic priest. Calumny, in the person of the Reverend C. M. Hyde, Presbyterian clergyman of Honolulu, has

[1] For a brief outline of the life of the martyr priest, see the preceding chapter.

reared its ugly head, and, with poisonous fang, vainly attempted to strike and destroy the noble epitaph of the martyr. On August 2, 1889, shortly after death had ended the sufferings of Father Damien, the Reverend Mr. Hyde, from his luxurious study in Beretania Street, Honolulu, far from the leper island of Molokai, wrote to his " dear brother," the Reverend H. B. Gage, a bigoted and unchristian epistle which contained scandalous statements concerning the dead hero and a contemptuous reference to " the Catholic idea of meriting eternal life." The Reverend Mr. Gage thought so well of the letter of his " dear brother," the Reverend C. M. Hyde, that he sent the precious document to the office of the Sydney " Presbyterian," in which paper it was published, for the edification of its Presbyterian readers, on October 26, 1889. This act unmistakably stamps the Reverend H. B. Gage as a " Christian " of the same mental and moral fibre as his " dear brother," the Reverend C. M. Hyde. But unfortunately for both the Reverend C. M. Hyde and the Reverend H. B. Gage, and fortunately—most fortunately—for humanity, the printed scurrility in the Sydney " Presbyterian " came under the eye of the great Scottish writer, Robert Louis Stevenson (whose familiarity with life in the islands of the Pacific was scarcely second to that of the natives themselves), and fired his noble soul to a just and manly indignation. From the city of Sydney, Australia, where the scandalous epistle was first published, Stevenson addressed " to the Reverend Dr. Hyde of Honolulu " an " open letter," terrific in its denunciation, which created a profound impression, and immediately took its place among the masterpieces of that great exponent of English style.[1] In words which at times are stunning in their force, and with abundant and conclusive proof, Stevenson completely refutes the cowardly slander, and holds up its wretched author to the contempt of all healthy-minded men. It is not recorded that the dumfounded slanderer

[1] The disinterestedness of Stevenson in his vindication of the martyr priest was shown by his refusal to accept any payment whatever for the letter. When a London firm of publishers wrote to him concerning a third edition of the famous document, the great essayist replied: "The letter to Dr. Hyde is yours, or any man's. I will never touch a penny of remuneration. . . . I could not eat a penny roll that piece of bludgeoning had gained for me."

or his "dear brother" ever replied; and no right-thinking person, after reading Stevenson's great effort, will wonder why. The letter follows:

FATHER DAMIEN

AN OPEN LETTER TO THE REVEREND DR. HYDE OF HONOLULU

SYDNEY, February 25, 1890.

SIR—It may probably occur to you that we have met, and visited, and conversed; on my side, with interest. You may remember that you have done me several courtesies, for which I was prepared to be grateful. But there are duties which come before gratitude, and offences which justly divide friends; far more, acquaintances. Your letter to the Reverend H. B. Gage is a document which, in my sight, if you had filled me with bread when I was starving, if you had sat up to nurse my father when he lay a-dying, would yet absolve me from the bonds of gratitude. You know enough, doubtless, of the process of canonisation to be aware that, a hundred years after the death of Damien, there will appear a man charged with the painful office of the *devil's advocate*. After that noble brother of mine, and all of frail clay, shall have lain a century at rest, one shall accuse, one defend him. The circumstance is unusual that the devil's advocate should be a volunteer, should be a member of a sect immediately rival, and should make haste to take upon himself his ugly office ere the bones are cold; unusual, and of a taste which I shall leave my readers free to qualify; unusual, and to me inspiring. If I have at all learned the trade of using words to convey truth and to arouse emotion, you have at last furnished me with a subject. For it is in the interest of all mankind and the cause of public decency in every quarter of the world, not only that Damien should be righted, but that you and your letter should be displayed at length, in their true colours, to the public eye.

To do this properly, I must begin by quoting you at large:

I shall then proceed to criticise your utterance from several points of view, divine and human, in the course of which I shall attempt to draw again and with more specification the character of the dead saint whom it has pleased you to vilify: so much being done, I shall say farewell to you for ever.

REV. H. B. GAGE. HONOLULU, August 2, 1889.

Dear Brother—In answer to your inquiries about Father Damien, I can only reply that we who knew the man are surprised at the extravagant newspaper laudations, as if he was a most saintly philanthropist. The simple truth is, he was a coarse, dirty man, headstrong and bigoted. He was not sent to Molokai, but went there without orders; did not stay at the leper settlement (before he became one himself), but circulated freely over the whole island (less than half the island is devoted to the lepers), and he came often to Honolulu. He had no hand in the reforms and improvements inaugurated, which were the work of our Board of Health, as occasion required and means were provided. He was not a pure man in his relations with women, and the leprosy of which he died should be attributed to his vices and carelessness. Others have done much for the lepers, our own ministers, the government physicians, and so forth, but never with the Catholic idea of meriting eternal life.

Yours, etc.,

C. M. HYDE.[1]

To deal fitly with a letter so extraordinary, I must draw at the outset on my private knowledge of the signatory and his sect. It may offend others; scarcely you, who have been so busy to collect, so bold to publish, gossip on your rivals. And this is perhaps the moment when I may best explain to you the character of what you are to read: I conceive you as a man quite beyond and below the reticences of civility: with what measure you mete, with that shall it be measured to you again; with you, at last, I rejoice to feel the button off the foil and to plunge home. And if in aught that I shall say I should offend others, your colleagues, whom I respect and remember with affection, I can but offer them my regret; I am not free, I am inspired by the consideration of inter-

[1] From the Sydney "Presbyterian," October 26, 1889.

ests far more large; and such pain as can be inflicted by anything from me must be indeed trifling when compared with the pain with which they read your letter. It is not the hangman, but the criminal, that brings dishonour on the house.

You belong, sir, to a sect—I believe my sect, and that in which my ancestors laboured—which has enjoyed, and partly failed to utilise, an exceptional advantage in the islands of Hawaii. The first missionaries came; they found the land already self-purged of its old and bloody faith; they were embraced, almost on their arrival, with enthusiasm; what troubles they supported came far more from whites than from Hawaiians; and to these last they stood (in a rough figure) in the shoes of God. This is not the place to enter into the degree or causes of their failure, such as it is. One element alone is pertinent, and must here be plainly dealt with. In the course of their evangelical calling, they—or too many of them—grew rich. It may be news to you that the houses of missionaries are a cause of mocking on the streets of Honolulu. It will at least be news to you, that when I returned your civil visit, the driver of my cab commented on the size, the taste, and the comfort of your home. It would have been news certainly to myself, had any one told me that afternoon that I should live to drag such matter into print. But you see, sir, how you degrade better men to your own level; and it is needful that those who are to judge betwixt you and me, betwixt Damien and the devil's advocate, should understand your letter to have been penned in a house which could raise, and that very justly, the envy and the comments of the passers-by. I think (to employ a phrase of yours which I admire) it "should be attributed" to you that you have never visited the scene of Damien's life and death. If you had, and had recalled it, and looked about your pleasant rooms, even your pen perhaps would have been stayed.

Your sect (and remember, as far as any sect avows me, it is mine) has not done ill in a worldly sense in the Hawaiian kingdom. When calamity befell their innocent parishioners, when leprosy descended and took root in the Eight Islands, a *quid pro quo* was

to be looked for. To that prosperous mission, and to you, as one of its adornments, God had sent at last an opportunity. I know I am touching here upon a nerve acutely sensitive. I know that others of your colleagues look back on the inertia of your Church, and the intrusive and decisive heroism of Damien, with something almost to be called remorse. I am sure it is so with yourself; I am persuaded your letter was inspired by a certain envy, not essentially ignoble, and the one human trait to be espied in that performance. You were thinking of the lost chance, the past day: of that which should have been conceived and was not; of the services due and not rendered. *Time was,* said the voice in your ear, in your pleasant room, as you sat raging and writing; and if the words written were base beyond parallel, the rage, I am happy to repeat—it is the only compliment I shall pay you—the rage was almost virtuous. But, sir, when we have failed, and another has succeeded; when we have stood by, and another has stepped in; when we sit and grow bulky in our charming mansions, and a plain, uncouth peasant steps into the battle, under the eyes of God, and succours the afflicted, and consoles the dying, and is himself afflicted in his turn, and dies upon the field of honour—the battle cannot be retrieved as your unhappy irritation has suggested. It is a lost battle, and lost for ever. One thing remained to you in your defeat—some rags of common honour; and these you have made haste to cast away.

Common honour; not the honour of having done anything right, but the honour of not having done aught conspicuously foul; the honour of the inert: that was what remained to you. We are not all expected to be Damiens; a man may conceive his duty more narrowly, he may love his comforts better; and none will cast a stone at him for that. But will a gentleman of your reverend profession allow me an example from the fields of gallantry? When two gentlemen compete for the favour of a lady, and the one succeeds and the other is rejected, and (as will sometimes happen) matter damaging to the successful rival's credit reaches the ears of the defeated, it is held by plain men of no pretensions that

his mouth is, in the circumstance, almost necessarily closed. Your Church and Damien's were in Hawaii upon a rivalry to do well: to help to edify, to set up divine examples. You having (in one huge instance) failed, and Damien succeeded, I marvel it should not have occurred to you that you were doomed to silence; that when you had been outstripped in that high rivalry, and sat inglorious in the midst of your well-being, in your pleasant room—and Damien, crowned with glories and horrors, toiled and rotted in that pigstye of his under the cliffs of Kalawao—you, the elect who would not, were the last man on earth to collect and propagate gossip on the volunteer who would and did.

I think I see you—for I try to see you in the flesh as I write these sentences—I think I see you leap at the word pigstye, a hyperbolical expression at the best. "He had no hand in the reforms;" he was "a coarse, dirty man": these were your own words; and you may think it possible that I am come to support you with fresh evidence. In a sense, it is even so. Damien has been too much depicted with a conventional halo and conventional features; so drawn by men who perhaps were only blinded and silenced by generous admiration, such as I partly envy for myself—such as you, if your soul were enlightened, would envy on your bended knees. It is the least defect of such a method of portraiture that it makes the path easy for the devil's advocate, and leaves for the misuse of the slanderer a considerable field of truth. For the truth that is suppressed by friends is the readiest weapon of the enemy. The world, in your despite, may perhaps owe you something, if your letter be the means of substituting once for all a credible likeness for a wax abstraction. For, if that world at all remember you, on the day when Damien of Molokai shall be named Saint, it will be in virtue of one work: your letter to the Reverend H. B. Gage.

You may ask on what authority I speak. It was my inclement destiny to become acquainted, not with Damien, but with Dr. Hyde. When I visited the lazaretto, Damien was already resting in his grave. But such information as I have, I gathered on

the spot in conversation with those who knew him well and long: some, indeed, who revered his memory; but others who had sparred and wrangled with him, who beheld him with no halo, who perhaps regarded him with small respect, and through whose unprepared and scarcely partial communications the plain human features of the man shone on me convincingly. These gave me what knowledge I possess; and I learnt it in that scene where it could be most completely and sensitively understood—Kalawao, which you have never visited, about which you have never so much as endeavoured to inform yourself: for, brief as your letter is, you have found the means to stumble into that confession. "*Less than one-half* of the island," you say, "is devoted to the lepers." Molokai—"*Molokai ahina*," the "grey," lofty and most desolate island—along all its northern side plunges a front of precipice into a sea of unusual profundity. This range of cliff is, from east to west, the true end and frontier of the island. Only in one spot there projects into the ocean a certain triangular and rugged down, grassy, stony, windy, and rising in the midst into a hill with a dead crater: the whole bearing to the cliff that overhangs it somewhat the same relation as a bracket to a wall. With this hint you will now be able to pick out the leper station on a map; you will be able to judge how much of Molokai is thus cut off between the surf and precipice, whether less than a half, or less than a quarter, or a fifth, or a tenth—or say, a twentieth; and the next time you burst into print you will be in a position to share with us the issue of your calculations.

I imagine you to be one of those persons who talk with cheerfulness of that place which oxen and wain-ropes could not drag you to behold. You, who do not even know its situation on the map, probably denounce sensational descriptions, stretching your limbs the while in your pleasant parlour on Beretania Street. When I was pulled ashore there one early morning, there sat with me in the boat two Sisters, bidding farewell (in humble imitation of Damien) to the lights and joys of human life. One of these wept silently; I could not withhold myself from joining her. Had you

been there, it is my belief that nature would have triumphed even in you; and as the boat drew but a little nearer, and you beheld the stairs crowded with abominable deformations of our common manhood, and saw yourself landing in the midst of such a population as only now and then surrounds us in the horror of a nightmare—what a haggard eye you would have rolled over your reluctant shoulder towards the house on Beretania Street! Had you gone on; had you found every fourth face a blot upon the landscape; had you visited the hospital and seen the butt-ends of human beings lying there almost unrecognisable, but still breathing, still thinking, still remembering; you would have understood that life in the lazaretto is an ordeal from which the nerves of a man's spirit shrink, even as his eye quails under the brightness of the sun; you would have felt it was (even to-day) a pitiful place to visit and a hell to dwell in. It is not the fear of possible infection. That seems a little thing when compared with the pain, the pity, and the disgust of the visitor's surroundings, and the atmosphere of affliction, disease, and physical disgrace in which he breathes. I do not think I am a man more than usually timid; but I never recall the days and nights I spent upon that island promontory (eight days and seven nights), without heartfelt thankfulness that I am somewhere else. I find in my diary that I speak of my stay as a " grinding experience ": I have once jotted in the margin, " *Harrowing* is the word "; and when the *Mokolii* bore me at last towards the outer world, I kept repeating to myself, with a new conception of their pregnancy, those simple words of the song—

'Tis the most distressful country that ever yet was seen.

And observe: that which I saw and suffered from was a settlement purged, bettered, beautified; the new village built, the hospital and the Bishop Home excellently arranged; the sisters, the doctor, and the missionaries, all indefatigable in their noble tasks. It was a different place when Damien came there, and made his great renunciation, and slept that first night under a tree amidst his rotting brethren: alone with pestilence; and looking forward (with what

courage, with what pitiful sinkings of dread, God only knows) to a lifetime of dressing sores and stumps.

You will say, perhaps, I am too sensitive, that sights as painful abound in cancer hospitals and are confronted daily by doctors and nurses. I have long learned to admire and envy the doctors and the nurses. But there is no cancer hospital so large and populous as Kalawao and Kalaupapa; and in such a matter every fresh case, like every inch of length in the pipe of an organ, deepens the note of the impression; for what daunts the onlooker is that monstrous sum of human suffering by which he stands surrounded. Lastly, no doctor or nurse is called upon to enter once for all the doors of that gehenna; they do not say farewell, they need not abandon hope, on its sad threshold; they but go for a time to their high calling, and can look forward as they go to relief, to recreation, and to rest. But Damien shut to with his own hand the doors of his own sepulchre.

I shall now extract three passages from my diary at Kalawao.

A. "Damien is dead and already somewhat ungratefully remembered in the fields of his labours and sufferings. 'He was a good man, but very officious,' says one. Another tells me he had fallen (as other priests so easily do) into something of the ways and habits of thought of a Kanaka; but he had the wit to recognise the fact, and the good sense to laugh at" [over] "it. A plain man it seems he was; I cannot find he was a popular."

B. "After Ragsdale's death" [Ragsdale was a famous *Luna*, or overseer, of the unruly settlement] "there followed a brief term of office by Father Damien, which served only to publish the weakness of that noble man. He was rough in his ways, and he had no control. Authority was relaxed, Damien's life was threatened, and he was soon eager to resign."

C. "Of Damien I begin to have an idea. He seems to have been a man of the peasant class, certainly of the peasant type: shrewd, ignorant, and bigoted, yet with an open mind, and capable of receiving and digesting a reproof if it were bluntly administered; superbly generous in the least thing as well as in the great-

est, and as ready to give his last shirt (although not without human grumbling) as he had been to sacrifice his life; essentially indiscreet and officious, which made him a troublesome colleague; domineering in all his ways, which made him incurably unpopular with the Kanakas, but yet destitute of real authority, so that his boys laughed at him and he must carry out his wishes by the means of bribes. He learned to have a mania for doctoring; and set up the Kanakas against the remedies of his regular rivals: perhaps (if anything matter at all in the treatment of such a disease) the worst thing that he did, and certainly the easiest. The best and worst of the man appear very plainly in his dealings with Mr. Chapman's money; he had originally laid it out" [intended to lay it out] " entirely for the benefit of Catholics, and even so not wisely; but after a long, plain talk, he admitted his error fully, and revised the list. The sad state of the boys' home is in part the result of his lack of control; in part, of his own slovenly ways and false ideas of hygiene. Brother officials used to call it 'Damien's Chinatown.' 'Well,' they would say, 'your Chinatown keeps growing.' And he would laugh with perfect good-nature, and adhere to his errors with perfect obstinacy. So much I have gathered of truth about this plain, noble human brother and father of ours; his imperfections are the traits of his face, by which we know him for our fellow; his martyrdom and his example nothing can lessen or annul; and only a person here on the spot can properly appreciate their greatness."

I have set down these private passages, as you perceive, without correction; thanks to you, the public has them in their bluntness. They are almost a list of the man's faults, for it is rather these that I was seeking: with his virtues, with the heroic profile of his life, I and the world were already sufficiently acquainted. I was, besides, a little suspicious of Catholic testimony; in no ill sense, but merely because Damien's admirers and disciples were the least likely to be critical. I know you will be more suspicious still; and the facts set down above were one and all collected from the lips of Protestants who had opposed the father in his life. Yet

I am strangely deceived, or they build up the image of a man, with all his weaknesses, essentially heroic and alive with rugged honesty, generosity, and mirth.

Take it for what it is, rough private jottings of the worst sides of Damien's character, collected from the lips of those who had laboured with and (in your own phrase) "knew the man";—though I question whether Damien would have said that he knew you. Take it, and observe with wonder how well you were served by your gossips, how ill by your intelligence and sympathy; in how many points of fact we are at one, and how widely our appreciations vary. There is something wrong here; either with you or me. It is possible, for instance, that you, who seem to have so many ears in Kalawao, had heard of the affair of Mr. Chapman's money, and were singly struck by Damien's intended wrong-doing. I was struck with that also, and set it fairly down; but I was struck much more by the fact that he had the honesty of mind to be convinced. I may here tell you that it was a long business; that one of his colleagues sat with him late into the night, multiplying arguments and accusations; that the father listened, as usual, with "perfect good-nature and perfect obstinacy"; but at the last, when he was persuaded—"Yes," said he, "I am very much obliged to you; you have done me a service; it would have been a theft." There are many (not Catholics merely) who require their heroes and saints to be infallible; to these the story will be painful; not to the true lovers, patrons, and servants of mankind.

And I take it, this is a type of our division; that you are one of those who have an eye for faults and failures; that you take a pleasure to find and publish them; and that, having found them, you make haste to forget the overvailing virtues and the real success which had alone introduced them to your knowledge. It is a dangerous frame of mind. That you may understand how dangerous, and into what a situation it has already brought you, we will (if you please) go hand in hand through the different phrases of your letter, and candidly examine each from the point of view of its truth, its appositeness, and its charity.

Damien was *coarse.*

It is very possible. You make us sorry for the lepers who had only a coarse old peasant for their friend and father. But you, who were so refined, why were you not there, to cheer them with the lights of culture? Or may I remind you that we have some reason to doubt if John the Baptist were genteel; and in the case of Peter, on whose career you doubtless dwell approvingly in the pulpit, no doubt at all he was a " coarse, headstrong " fisherman! Yet even in our Protestant Bibles Peter is called Saint.

Damien was *dirty.*

He was. Think of the poor lepers annoyed with this dirty comrade! But the clean Dr. Hyde was at his food in a fine house.

Damien was *headstrong.*

I believe you are right again; and I thank God for his strong head and heart.

Damien was *bigoted.*

I am not fond of bigots myself, because they are not fond of me. But what is meant by bigotry, that we should regard it as a blemish in a priest? Damien believed his own religion with the simplicity of a peasant or a child; as I would I could suppose that you do. For this I wonder at him some way off; and had that been his only character, should have avoided him in life. But the point of interest in Damien, which had caused him to be so much talked about and made him at last the subject of your pen and mine, was that, in him, his bigotry, his intense and narrow faith, wrought potently for good, and strengthened him to be one of the world's heroes and exemplars.

Damien *was not sent to Molokai, but went there without orders.*

Is this a misreading? or do you really mean the words for blame? I have heard Christ, in the pulpits of our Church, held up for imitation on the ground that his sacrifice was voluntary. Does Dr. Hyde think otherwise?

Damien *did not stay at the settlement,* etc.

It is true that he was allowed many indulgences. Am I to understand that you blame the father for profiting by these, or

the officers for granting them? In either case it is a mighty Spartan standard to issue from the house on Beretania Street; and I am convinced you will find yourself with few supporters.

Damien *had no hand in the reforms*, etc.

I think even you will admit that I have already been frank in my description of the man I am defending; but before I take you up upon this head, I will be franker still, and tell you that perhaps nowhere in the world can a man taste a more pleasurable sense of contrast than when he passes from Damien's "Chinatown" at Kalawao to the beautiful Bishop Home at Kalaupapa. At this point, in my desire to make all fair for you, I will break my rule and adduce Catholic testimony. Here is a passage from my diary about my visit to the Chinatown, from which you will see how it is (even now) regarded by its own officials: "We went round all the dormitories, refectories, etc.—dark and dingy enough, with a superficial cleanliness, which he" [Mr. Dutton, the lay brother] "did not seek to defend. 'It is almost decent,' said he; 'the sisters will make that all right when we get them here.'" And yet I gathered it was already better since Damien was dead, and far better than when he was there alone and had his own (not always excellent) way. I have now come far enough to meet you on common ground of fact; and I tell you that, to a mind not prejudiced by jealousy, all the reforms of the lazaretto, and even those which he most vigorously opposed, are properly the work of Damien. They are the evidence of his success; they are what his heroism provoked from the reluctant and the careless. Many were before him in the field; Mr. Meyer, for instance, of whose faithful work we hear too little: there have been many since; and some had more worldly wisdom, though none had more devotion, than our saint. Before his day, even you will confess, they had effected little. It was his part, by one striking act of martyrdom, to direct all men's eyes on that distressful country. At a blow, and with the price of his life, he made the place illustrious and public. And that, if you will consider largely, was the one reform needful; pregnant of all that should succeed. It brought money; it brought

(best individual addition of them all) the sisters; it brought supervision, for public opinion and public interest landed with the man at Kalawao. If ever any man brought reforms, and died to bring them, it was he. There is not a clean cup or towel in the Bishop Home, but "dirty" Damien washed it.

Damien *was not a pure man in his relations with women*, etc.

How do you know that? Is this the nature of the conversation in that house on Beretania Street which the cabman envied, driving past?—racy details of the misconduct of the poor peasant priest, toiling under the cliffs of Molokai?

Many have visited the station before me; they seem not to have heard the rumour. When I was there I heard many shocking tales, for my informants were men speaking with the plainness of the laity; and I heard plenty of complaints of Damien. Why was this never mentioned? and how came it to you in the retirement of your clerical parlour?

But I must not even seem to deceive you. This scandal, when I read it in your letter, was not new to me. I had heard it once before; and I must tell you how. There came to Samoa a man from Honolulu; he, in a public-house on the beach, volunteered the statement that Damien had "contracted the disease . . . "; and I find a joy in telling you how the report was welcomed in a public-house. A man sprang to his feet; I am not at liberty to give his name, but from what I heard I doubt if you would care to have him to dinner in Beretania Street. "You miserable little ——!" (here is a word I dare not print, it would so shock your ears). "You miserable little ——!" he cried, "if the story were a thousand times true, can't you see you are a million times a lower —— for daring to repeat it?" I wish it could be told of you that when the report reached you in your house, perhaps after family worship, you had found in your soul enough holy anger to receive it with the same expressions: ay, even with that one which I dare not print; it would not need to have been blotted away, like Uncle Toby's oath, by the tears of the recording angel; it would have been counted to you for your brightest righteousness. But you

have deliberately chosen the part of the man from Honolulu, and you have played it with improvements of your own. The man from Honolulu—miserable, leering creature—communicated the tale to a rude knot of beach-combing drinkers in a public-house, where (I will so far agree with your temperance opinions) man is not always at his noblest; and the man from Honolulu had himself been drinking—drinking, we may charitably fancy, to excess. It was to your "Dear Brother, the Reverend H. B. Gage," that you chose to communicate the sickening story; and the blue ribbon which adorns your portly bosom forbids me to allow you the extenuating plea that you were drunk when it was done. Your "dear brother"—a brother, indeed!—made haste to deliver up your letter (as a means of grace, perhaps) to the religious papers; where, after many months, I found and read and wondered at it; and whence I have now reproduced it for the wonder of others. And you and your dear brother have, by this cycle of operations, built up a contrast very edifying to examine in detail. The man whom you would not care to have to dinner, on the one side; on the other, the Reverend Dr. Hyde and the Reverend H. B. Gage: the Apia bar-room, the Honolulu manse.

But I fear you scarce appreciate how you appear to your fellow-men; and to bring it home to you, I will suppose your story to be true. I will suppose—and God forgive me for supposing it!—that Damien faltered and stumbled in his narrow path of duty; I will suppose that, in the horror of his isolation, perhaps in the fever of incipient disease, he, who was doing so much more than he had sworn, failed in the letter of his priestly oath—he, who was so much a better man than either you or I, who did what we have never dreamed of daring—he, too, tasted of our common frailty. "O, Iago, the pity of it!" The least tender should be moved to tears; the most incredulous, to prayer. And all that you could do was to pen your letter to the Reverend H. B. Gage!

Is it growing at all clear to you what a picture you have drawn of your own heart? I will try yet once again to make it clearer. You had a father: suppose this tale were about him, and some

informant brought it to you, proof in hand: I am not making too high an estimate of your emotional nature when I suppose you would regret the circumstance? that you would feel the tale of frailty the more keenly since it shamed the author of your days? and that the last thing you would do would be to publish it in the religious press? Well, the man who tried to do what Damien did, is my father, and the father of the man in the Apia bar, and the father of all who love goodness; and he was your father, too, if God had given you grace to see it.

THE FIRST COMMUNION OF CHILDREN

PIUS X will ever live in history as one of the great Popes raised up by God to oppose the evils of his day and to set in order and to restore the Kingdom of Christ. No restoration of the late Sovereign Pontiff has been so far-reaching in its results, none has endeared him more to his children, than his command: Forbid not the little ones to approach the Divine Table, where they will receive the Bread of Life. The Decree on First Communion of Children, imposing the obligation of receiving the Holy Eucharist when the child begins to reason, introduces no innovation, but simply restores the ancient and universal law of the Church. The first words of the Decree are "Quam singulari," by which it is known. The obligation is of divine as well as ecclesiastical prescription. The words of Christ are: "Amen, I say unto you, unless you eat the flesh of the Son of Man, and drink His blood, you shall not have life in you." The obligation arising from this command of Christ goes into effect when the child begins to reason. The Church has the right to declare the meaning of the words of Christ; she has the right to enforce the commands of Christ, as well as to impose any obligation of her own making which is not contrary to that of Christ. Children beginning to reason are obliged by the command of Christ, and by the command of the Church, to receive Holy Communion. The obligation must be complied with under mortal sin.

From the earliest ages it had been the custom to give Holy Communion, under the species of wine, to infants at the time of their baptism. Also, small particles of the Sacred Host which remained after the adults had communicated were sometimes given to them. Since this custom of administering Communion to infants obtained until the thirteenth century, how shall we explain the sub-

sequent discipline of the Church in deferring the reception of the Eucharist until the age of ten, twelve, or even fourteen years? The question naturally suggests itself: Has the Church since the thirteenth century granted such a dispensation? By no means. A brief glance at historical facts will explain how it was possible for the abuses to creep in which the Decree "Quam singulari" is designed to correct.

Previous to the year 1215, several particular councils legislated upon the custom of administering Holy Communion to babes, and decreed that it should not be given to children before "the dawn of the use of reason"—before they were capable of realizing, at least in a childish way, the august nature of the sacrament. This legislation received the approval of the Fourth Lateran Council in 1215, thereby making it the universal law of the Church that every one, "after coming to the use of reason," should confess his sins and receive Holy Communion at least once a year, at Easter time. As was natural, there was a wide divergence of opinion as to the meaning of the phrase, "coming to the use of reason"; and in consequence, in the words of the Decree, "deplorable abuses crept in in the course of time." Even among the most eminent theologians diverse views were held. Although St. Thomas Aquinas emphatically declares that the obligation binds from the moment the child has "some use of reason," he gives the age as that of ten or twelve years. Cardinal Gennari, the great present-day authority, aptly remarks, however, that in the time of St. Thomas it was probable that the minds of children did not develop so rapidly, and that a twelve-year-old child in those days was not more capable of reasoning clearly than a child of the present day, reared under exceptionally favorable conditions, would be at the age of seven, or even six. It has been proved that even in our own country the children of uneducated parents, if they happen to live in the rural districts and to lead an isolated life, with little to stimulate their minds, are far less precocious than those brought up in a better environment.

The Council of Trent, one of the greatest in the history of

"OF SUCH IS THE KINGDOM OF HEAVEN"

FROM THE PAINTING BY BENJAMIN WEST, R.A.

the Church, not only did not modify the legislation of the Fourth Lateran Council, but confirmed it, and explicitly condemned "all those who deny that the faithful of both sexes who have attained the use of reason are obliged to receive Holy Communion every year, at least at Easter time." Gradually the custom obtained of deferring First Communion until maturer years, notwithstanding the decisions and protests of the Holy See to the contrary. Even St. Francis de Sales, that great lover of the Blessed Sacrament, although earnestly exhorting all to approach the sacrament of penance weekly, did not recommend receiving Holy Communion oftener than twice a month. The custom, which obtained during the seventeenth and eighteenth centuries, of going to confession much more frequently than to Communion, may be one of the reasons why children, up to the time of the promulgation of the Decree "Quam singulari," made their first confession, as a rule, some years before they were permitted to approach the Holy Table. Such a custom tended to require a greater age for children in receiving for the first time Holy Communion.

Jansenism, which began to make its evil influence felt about 1640, did much to advance the age for First Communion. Every effort was made to restrict the children of more tender years from communicating, and in many diocesan synods the age was placed at from twelve to fourteen years. The Sacred Congregation of the Council, however, corrected a decree issued by the Council of Rouen, forbidding children under twelve to approach the sacrament of the Holy Eucharist. It announced that no canonical law existed sanctioning the postponement of First Communion until the twelfth year. The saintly Pope Pius IX also made an effort to do away with the abuses existing and to restore to the innocent little children their rights, of which they were being defrauded. In a letter addressed to the bishops of France, March 12, 1866, he forbade the deferring of Communion, and urged the restoration of the ancient custom of the Church.

In the light of these facts, it becomes evident that the Holy Father, in defining at last the true meaning of the troublesome

phrase, "after coming to the use of reason," so long misunderstood, is merely enforcing the decrees of the Fourth Lateran Council and the Council of Trent, which have never been revoked or even modified. It is simply a part—and a most important part—of his plan "to restore all things in Christ."

The Decree "Quam singulari" removes the last traces of Jansenism—that hateful heresy which, by its rigorism in morals, would keep us away from God. It becomes clear, now that the Vicar of Christ has spoken, that the early reception of the Holy Eucharist is a divine law which Jesus Himself imposed, and that it becomes binding the very moment the child is able to distinguish between right and wrong—to realize, according to its childish capacity, that there is a God, and that love and obedience are due to Him. The Decree is not one of counsel only; we are not free to accept or reject it as we see fit. On the contrary, since it deals with grave matters, and since its non-observance is fraught with such serious consequences to the children, those who deliberately and maliciously disregard it are guilty *not of venial but of mortal sin.*

The "Quam singulari" sternly condemns as erroneous the following opinions: First, that greater discernment and intelligence on the part of the child is required for First Communion than for first confession. Secondly, that a child should possess a complete knowledge of the articles of faith. This would naturally lead to the deferring of First Communion—on the plea of making a more thorough and serious preparation for so important a step—to the age of twelve or even fourteen years. Such postponement, in the words of the Decree, is "absolutely forbidden," since it would make of the Holy Eucharist "a reward and not a remedy for human frailty." This would be clearly contrary to the teaching of the Council of Trent, which explicitly states that Holy Communion furnishes the antidote for our lesser faults and shortcomings and acts as our best preservative against mortal sin. It is assumed by those holding this erroneous opinion that by deferring First Communion until the age of ten or twelve years the child will

approach with more perfect dispositions. This is a grave mistake, as has been clearly proved since the enforcement of the Decree in 1911. Nothing could have been more touching, more edifying, than the sweet seriousness and recollection of even the very tiny children as they approached to receive Our Lord for the first time. There was no levity, no distraction. All doubts on the part of the parents and instructors as to their fitness to partake of the sacred mysteries were instantly and forever dispelled as they watched them draw near the Holy Table, their innocent faces shining with love and joy and trust.

This pernicious error, so long persisted in, gave rise to many sad abuses, the worst of which was the deprivation of the child of its right—which it received at the time of its baptism—of living from the first moment of its rational life in close union with Our Lord through Holy Communion. God alone knows in how many cases the loss of baptismal innocence may have resulted from this deprivation. In many instances during those early years, the child, lacking the strength and grace of the sacraments, exposed—perhaps without the knowledge of its parents—to contaminating influences, forms evil habits which are not easily overcome in after life. In some places children were not even allowed to go to confession until the time appointed for First Communion. The appalling results of this error can be readily understood in cases where baptismal innocence had been forfeited by sin. Another grave abuse was the unwillingness—in many cases the refusal—of pastors to administer Holy Communion to dying children, and burying them as infants, thus depriving them of the suffrages to which they were, by the laws of the Church, justly entitled. This error is condemned as "utterly detestable . . . Ordinaries to proceed severely against these."

The conditions laid down by the Holy Father for first confession and Communion (they apply equally to both sacraments) are the simplest possible. No age has been determined as a condition, because the minds of children vary so greatly. Parents should watch their children carefully, and as soon as they have unmis-

takable evidence that they are capable of reasoning clearly about ordinary matters, of knowing what is right and what is wrong, they may safely recommend them to the confessor for admission to First Communion. The age of seven is mentioned in the Decree, because the average child arrives at the use of reason at about that age—some sooner, a few later. Many children even at the age of five years are able to reason with perfect clearness and intelligence.

No profound knowledge is required of the little ones. All that is necessary is that they should know a few things which are entirely within their capacity: that there is one God, and that there are three Persons in that God; that He is good and just; that He rewards us when we are good, and punishes us when we are wicked. Some idea should also be instilled into the child's mind of the Incarnation, its purpose, etc. It is not at all necessary that long sentences from the catechism should be memorized, which cannot possibly have any meaning for children of that age. It must be clearly understood that no memory work of catechisms, however simple, is necessary. Oral instruction is all that is needed. Little catechisms may be used only as a guide for teachers and parents. They must not insist on children committing questions and answers to memory. It is enough that children know the difference between the Eucharist and common bread; that what appears to them as only a tiny wafer is the real, *living* body and blood of Jesus Christ; and the ease with which the childish mind grasps this astounding fact has been a matter of surprise to those instructing the classes of first communicants. It should be impressed upon them that to receive Our Lord worthily they must be free from sin; that they must receive not only with inward devotion but with outward reverence; and that they must be fasting from midnight. These constitute the few simple requirements for First Communion.

The Decree obliges, under penalty of serious sin, fathers, mothers, confessors, pastors, instructors, superiors of communities and asylums, and even the children themselves, if they realize their obligation and wilfully neglect it. The obligation is binding from the moment they learn of the Decree.

The responsibility for the admission of the child to First Communion devolves upon the father and the confessor, who are supposed to act together. When they agree, no one has any right to interfere—not even the pastor. In fact, Cardinal Gennari expressly states that in the matter of private First Communion the pastor has no rights whatever. It not infrequently happens that parents are careless or indifferent with regard to the First Communion of their children. In such cases the duty devolves upon the confessor or the instructors of the child. Should confessors, on the other hand, oppose the admission of children whose parents know they have begun to reason, the only course open to the parents is to take the children to another confessor, since every confessor is privileged to admit children to private First Communion.

First Communion need no longer be publicly and solemnly made; in fact, it is frequently advisable that it be made privately. The labor of preparing a great number of children for their approach to the Holy Table will be materially lessened by dividing them into groups. In this way also more thorough instruction may be given. In two weeks—some say in one day—the child of average intelligence will be able to learn the little that is required by the Decree. The children may then be presented at any convenient time to the confessor for private First Communion.

Should those in charge wish to make the First Communion a public one, attended with the usual solemnities,—and this is usually very pleasing both to parents and children,—the consent of the pastor is required, since it then becomes a matter within his jurisdiction. Several of these general Communions may take place within the year, where the number of children is very large; and they should be made as beautiful and solemn as possible, that the impression made on the plastic minds of the children may be deep and lasting. Care should be taken on these occasions not to prescribe any regulations in the matter of dress which would impose too great a burden on poor parents. None should be caused to feel mortification because of the contrast between the appearance of their children and those of the rich; and for that reason it would

be well for the Sisters in charge to advise extreme simplicity in every detail. It is quite sufficient if the children come to the Holy Table neatly and spotlessly clad.

Under existing conditions in the United States, the burden of preparing children for their First Communion will naturally fall, for the most part, upon the Sisters and teachers of our parochial schools and upon the assistant pastors. We may thank God from our hearts that we possess such a magnificent body of well-trained workers to whom to intrust this most important of missions. With our fifty thousand Sisters, devoted heart and soul to the work of perfecting our splendid parochial school system, we are, perhaps, in a better position to carry out promptly and perfectly all the requirements of the Holy Father's Decree than any other country in the world.

It is commanded that, every year at Easter time, the Decree be read in the vernacular in all the churches. Every five years Ordinaries are obliged to report its observance.

Fr John T. McNicholas, O.P.

MONSIGNOR ROBERT HUGH BENSON

ROBERT HUGH BENSON, eminent English Catholic priest and author, was born on November 18, 1871, and was, therefore, not quite forty-three years old at his death on October 19, 1914. He was the son of the distinguished Anglican prelate, Edward White Benson, Archbishop of Canterbury, and was educated at Eton and Cambridge. Following his graduation, he studied for the ministry and was ordained Anglican minister in 1897. He labored in various fields, as teacher, curate, and later as a member of one of the Anglican communities somewhat similar to the Benedictines. But he could not satisfy himself that he was in the true Church, and his life was one continual worry.

Finally, while on a tour of Egypt, he determined to join the Catholic Church, whose doctrines he had been studying for several years. He went to Rome, entered the College of the Propaganda in 1903, immediately following his conversion, and was ordained priest in 1904. He subsequently preached and lectured all over the English-speaking world, and at the same time his work as a novelist stamped him as one of the best. The output of his pen was amazing. If he had lived to old age, he would certainly have taken rank as one of the most voluminous writers of English that the world has ever known.

After his ordination as a priest Monsignor Benson served in several capacities. In 1911 he was made a papal Chamberlain by Pope Pius X.

His career in the Roman Catholic Church was short, but of great brilliancy and world-wide fame; and of the part the Church

played in the development of his genius it has been said by one who knew him well that "from the day he finished his convert's honeymoon, he was with us in our churches, on our tables, and on our shelves." He was a striking proof of the falsity of the assertion that Catholicity swamps genius and harnesses originality to trivial and menial tasks. On the contrary, Father Benson never realized himself until he merged himself in the Universal Church.

The Church gave him all that his spirit craved. She satisfied the searcher and primed the theologian. She fulfilled his sense of divination, and caressed his love of the supernatural. She gave him labor and dignity. She found him the material and setting, the critics and readers for his books. She gave him his inspiration from beginning to end. Never was a chrysalis hatched with more jubilant and brilliant celerity than when the Benjamin of Lambeth Palace became the free lance of the Pope.

When he presented himself to Peter he was practically unknown. For staff he carried a penny catechism, and for scrip the plans of several novels. He has left more than memories behind him, and a time will come when no gentleman's library will be complete without what no Catholic can lack to-day. His capacity for the work of preacher and writer was truly phenomenal. Among his works, which followed one another with almost incredible rapidity, may be mentioned "The Light Invisible," "By What Authority?" "The Queen's Tragedy," "The Religion of the Plain Man," "Lord of the World," "The Cost of a Crown," "The Coward," "Come Rack! Come Rope!", "Oddsfish," "Vexilla Regis." Of all his books he liked best "The Light Invisible."

Monsignor Benson, at the time of his death, had been a Catholic eleven years. The story of his conversion is a remarkable recital. It shows the various states of mind of a man of intelligence outside the Church who had begun to wonder whether or not he was right. The way he was accustomed to epitomize the story is as follows:

"I studied the Gospels, and through them I was led to the conviction that the Roman Catholic Church was the Church of

Christ. My studies resulted in the gathering of three impressions:

"First, the Catholic Church interprets the Bible more simply than any other church, and, surely, the words of Christ on important points are clear, if words mean anything at all. I had heard that priests kept the Bible away from their people, but as I read I discovered that nothing could be more foolish, and I could not conceive of a priest so stupid as to do such a thing, for it is in the Gospels that I found the substantiation of the Church.

"Second, I found that the Catholic Church believed the Bible more than those who claimed that it was the sole rule of faith.

"Third, I found that the Catholic Church fulfilled what Christ has said of his Church—that it would be unpopular—for it had ever been my experience that in questions of controversy all others generally agreed to disagree with Rome.

"Finally, I came to the last argument that fixed my decision and finished my struggle. Christ had spoken to Saint Peter, telling him that he was the Door, the Foundation, and the Shepherd. The Door had said to Peter, 'Knock, and it shall be opened unto you.' The Foundation had said, 'Thou art Peter, and upon this rock I shall build my Church.' The Shepherd had said, 'Feed my lambs, feed my sheep.' The Church of Christ then must be the one that taught as he had taught—with authority. I had not found it in the Church of England; I did find it in the Church of Rome."

Monsignor Benson died at Bishop's House, Salford, where he had gone to preach a course of sermons in Salford Cathedral. The Rev. Canon Sharrock of the Cathedral tells of the courage of the devoted priest, who, even while death was hovering near, persisted in carrying out his engagement. The Canon says:

"Monsignor Benson wrote me on September 22 that he was unwell, and in view of the fact that he had promised to preach a course of sermons in Salford Cathedral during the month of October, bade me to be prepared for a telegram in case his medical adviser declared his condition serious. 'I write this,' he said, 'in case you receive a sudden telegram, and I trust you will not imagine

me either dilatory or perverse.' He wrote a second letter, saying he had seen his doctor, who declared that the pains were symptoms of 'false angina,' and, while painful, were not of a serious character. He was permitted to continue his work."

Father Benson preached at Salford on October 4, gave a week's mission at Ulverston, and on Saturday, October 10, returned to Salford. Canon Sharrock, who had been away from home the preceding Sunday, met Father Benson at the station, and was struck by his changed appearance, and the slow step with which he ascended the stair. Despite the Canon's anxiety and his advice to give up work and rest, Monsignor Benson, "with that politeness that was his wont, thrust all my objections aside."

The Canon goes on:

"He preached on the Sunday morning of October 11. His sermon was a little longer than usual, though I noticed the absence of his usual animation. On his return to the sacristy, he was obliged to rest for a considerable time in a chair. He soon recovered, however, and retired to rest somewhat earlier than usual, wishful to make up for the great loss of sleep he had experienced during the week owing to the pain. After an awful night of pain and great restlessness, he decided to leave for London on Monday, October 12, by the early morning train. We had not gone many yards towards the station when he bade me stop the taxi and drive to the nearest doctor, as he could bear the pain no longer. With great difficulty I got him back to the house, and sent for the nearest doctor, who came immediately."

The pain yielded to treatment, and a quiet day was passed, but returned again with greater violence, and on Wednesday a specialist was called. The pain again yielded to treatment, and Father Benson had some broken sleep during the night. Congestion of the right lung began on Thursday, and by evening was highly developed. Still it was hoped that his vitality would triumph, but by Saturday his condition was so serious that it was deemed advisable to prepare him for the end, though he was still confident of recovery. The touching recital continues:

"He received the last rites with great devotion, and all unbidden made his profession of faith with marked strength and vivacity. Sunday morning saw a change. I gave him Holy Viaticum. His piety and devotion were most touching. He made all the responses, even correcting me when my emotion caused me to stumble at the 'Misereatur.' On Sunday morning he received a visit from his brother (Mr. Arthur C. Benson), which gave him great pleasure. He even then informed me that he would be quite well by Tuesday, 'though,' he added, 'this hard breathing is a terrible bore.' His mental faculties were as keenly active as ever, and no tendency to mental exhaustion was observable. His strength appeared good, but it was only too evident that the terrible strain on the heart from pneumonia was beginning to tell. Later on in the evening, for the first time I abandoned hope. He spoke continuously to me of his friends, and gave me his many messages.

"At one o'clock on Monday morning, having left him for a short time, I was hastily summoned by the nurse, at his request. Entering the sick-room, I saw that the last call had come. He told me so himself with the words, 'God's will be done!' He bade me summon his brother, who was in the adjoining apartment. The prayers for the dying were recited, and again he joined in the responses, clearly and distinctly. Once, when I paused, he bade me in God's name to go on. He stopped the prayers twice or thrice to give some instructions to his brother. He asked once for guidance as to the right attitude towards death. Once, as I paused, he uttered the prayer, 'Jesus, Mary, and Joseph, I give you my heart and my soul!' and joined with us in its completion. Conscious almost to the last moment, seemingly without pain, he breathed forth his soul without struggle, at half past one o'clock on Monday morning. With his eyes fixed on the priest, he died; it was just as if he had gone to sleep.

"His last instructions, found on his table at Hare street, were that he should be interred there; the Requiem to be sung in his own chapel. His body was taken from Salford at midnight on Tuesday, and arrived at Buntingford, Wednesday afternoon."

How Father Benson came home for the last time is best described in the words of one who loved him, and who was a spectator of the affecting scene:

"A Charles II gate, set amid lime trees, and from it a flagged path to the Stuart house. Grouped on that path were cassocked and surpliced ecclesiastics, waiting. A bell tolled. The world-renowned preacher and writer was returning to his house."

"I must work now, for the night cometh, and I think it will be soon," he had said not long before; and now the prophecy had come true. A coffin covered with purple was carried past the windows of the Hare street house,—"past the open-air bed in the garden where Father Hugh had so often slept,"—and into the tiny chapel which he had called "the dearest spot on earth." And there, before his altar, made by himself out of a Jacobean chest, were laid his mortal remains until the day of burial.

"It was as he wished; and in what more appropriate place could his body lie? The chapel was his: not simply by purchase or ownership; but his in a far more personal and intimate manner—for he had made it himself out of a bake-house and a brew-house. Many of its contents were fashioned by his own hands. The figure of our Divine Lord that looked down on him from the rood-screen was carved by himself and Dr. Sessions; and every nook and corner spoke of him."

His village friends kept vigil by him, praying and weeping—for he was loved by all. "We loved him for what he was, and not for what he did," says one of these friends, proudly making the claim:

"He was just one of us; he belonged to us. To us he was not the famous preacher who filled the largest churches in the world; or the great writer whose books publishers fought to secure. He never seemed that to us; his simplicity forbade it. He went away sometimes to preach, but he would come back soon, for this was his home. And he would devise some new scheme, some improvement in his house or garden, some added charm in his tiny chapel. But this time he had come home different. No longer eager, enthusi-

MONSIGNOR ROBERT HUGH BENSON

FROM A PHOTOGRAPH BY SARONY, NEW YORK CITY

astic, restlessly active; but in an unnatural quietness, and we could no more speak to him, but only of him to his God."

On Friday morning, the organ-loft, that Father Benson had made, was filled with choir-boys from the Cathedral; Cardinal Bourne "sat in the choir-stalls carved by him." Dr. Driscoll sang the requiem for his friend; and the mother and brothers of the dead priest, and his especial friends, were assembled near the coffin. Out on the flags and grass of the chapel yard were many who could find no room within, but all could hear the sweet, sad cadences of the Requiem and the prayers for his eternal rest.

"The absolutions were given by the Cardinal, and then across the grass of his lawns, past the rose-beds he had planned three weeks before, but which he would never see, the cortège passed to the orchard where he had always wished to lie. The open grave awaited, lined with purple, and boards and matting covered the wet grass around; and there, amid the fruit trees, his body was placed. The chalice and paten, emblems of his priesthood, were buried with him, and round about were flowers. It was fitting. He loved no earthly thing better than these two—his priesthood and the flowers of his garden. As we returned to the house it seemed to ask for him."

Another writer gives a fuller picture of the scene in the graveyard, "where a little crowd had gathered," people of the countryside, who loved the dead priest for his holy living and simple tastes—"a man who was ever willing to be a friend, and who loved little children."

"All around us was the riot of autumnal green and gold, and above us a deep blue sky, and in the shade of the trees he loved Robert Hugh Benson was laid in his last resting-place. Above the fresh voices of the choir-boys a lark trilled an exultant song of hope and peace. The Cardinal recited a few prayers in English at the conclusion of the burial service, and then we went away, leaving the body of our friend in his quiet country orchard. Monsignor Benson, in the utter simplicity of the last rites, as ordered by himself, had preached his sermon of unworldliness for the last time."

THE CATHOLIC UNIVERSITY OF AMERICA

THE CATHOLIC UNIVERSITY OF AMERICA, located in the District of Columbia, was called into existence by the Fathers of the Third Plenary Council of Baltimore, which was held in 1884. It received its pontifical charter from Pope Leo XIII in 1887, and the first building in the university scheme, the Hall of the Sacred Sciences, was opened for work in the fall of 1889.

The President of the Board of Trustees is the Chancellor of the University. This office belongs, *ex officio,* to the Cardinal Archbishop of Baltimore. The direct government of the institution is entrusted to the Rector, Right Rev. Thomas J. Shahan, D.D., who is aided by the Faculty of the University.

Bishop Shahan has been with the University since its establishment. During his years as Professor of Early Church History he endeared himself to a long line of passing students. The high position which Bishop Shahan holds in the educational work of the Church, and his profound scholarship, are amply attested by his long and distinguished career as an educator and by the literary excellence of the works that bear his name.

The Catholic University is picturesquely and healthfully situated in the midst of spacious grounds, and the scholastic atmosphere of the institution is enhanced by the colleges of the Paulist, Dominican, Franciscan, Holy Cross, Marist, and Sulpician orders, which are grouped around the central buildings of the University.

The reputation of the University among the educational institutions of America is very high, and its professors are recognized as leaders in the special subjects of which they have made a life study. Its summer school for the teaching of pedagogy has attracted sisters of the teaching orders from all parts of the country, and the degrees which the University confers are valued as signifying sterling scholarship, and not a mere academic compliance with scholastic requirements.

SUMMARY OF CHURCH HISTORY: I

THE CHURCH'S FOUNDER AND ITS FIRST BISHOP

Personality and work of Jesus—His assurance to Peter—Peter foremost among the apostles—"Feed my sheep"—Jesus forecasts the manner of Peter's death—The apostles receive the divine commission to preach the Gospel—Jesus appears to them for the last time—Descent of the Holy Ghost—Peter heals the man lame from birth—Peter and John seized and cast into prison—Before the Sanhedrim—Miraculous sign of the divine protection—The apostles continue to preach and to perform miracles—Again apprehended and brought before the Sanhedrim—Condemned to be scourged—Persecution in Jerusalem—Martyrdom of Stephen—Peter cures Eneas of palsy, and raises the dead Tabitha to life—God manifests to Peter the vocation of the Gentiles—Peter establishes the church of Antioch—He journeys to Rome, where he founds the See of Peter—Presides as bishop for twenty-five years—Nero's cruel persecution of the Church—Martyrdom of Peter.

NINETEEN hundred years ago the angel Gabriel was sent from God into a city of Galilee called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David: and the name of the virgin was Mary. And the angel, being come in, said to her:

"Hail, full of grace, the Lord is with thee: blessed art thou among women."

And when she had heard, she was troubled at his saying, and thought with herself what manner of salutation this should be. And the angel said to her:

"Fear not, Mary; for thou hast found grace with God: behold, thou shalt conceive in thy womb, and shalt bring forth a Son; and thou shalt call his name Jesus. He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of David his father: and he shall reign in the house of Jacob for ever, and of his kingdom there shall be no end."

And Mary said to the angel:

"How shall this be done?"

And the angel, answering, said to her:

"The Holy Ghost shall come upon thee; and the power of the Most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God."

And Mary said:

"Behold the handmaid of the Lord: be it done unto me according to thy word."

And the angel departed from her.

In these beautiful and impressive words we read that Jesus Christ, the second Person of the most holy and glorious Trinity, the only-begotten Son of God, "manifested in the flesh, . . . justified in the Spirit, . . . preached to the Gentiles, . . . believed in the world, . . . taken up in glory,"[1] coming to redeem our nature, was not born by ordinary generation, but was incarnate by the Holy Ghost of the Virgin Mary.

Reverent study of the life of the Saviour of the world reveals a unique and sinless personality, one with whom no other human being can even distantly be compared, either in his character, his teaching, or the results which he accomplished by his brief ministry.

He taught but for three years, and not continuously even during them. He accepted the most ordinary customs of the teachers of his day. He wore no broad phylactery[2] like the Pharisees; he preached the kingdom of God, not, as John had done, between the gloomy precipices of the wilderness, but from the homely platform of the synagogue.

He appeared before the people, not in the hairy mantle of a prophet, but in the ordinary dress of a Jewish man.[3] He had no *human* learning; his rank was but that of a village carpenter. He

[1] 1 Tim. iii. 16.

[2] A strip of parchment inscribed with certain texts from the Old Testament, and enclosed within a small leather case, which was fastened with straps on the forehead just above and between the eyes, or on the left arm near the region of the heart.

[3] Matt. ix. 20; Mark vi. 56; Luke viii. 44.

checked all political excitement; he directed that respect should be paid to all recognized rulers, whether heathen or Jewish, and even to the religious teachers of the nation; he was obedient to the Mosaic law. His followers were unlearned and ignorant men, chosen from the humblest of the people.

Yet he has altered the whole current of the stream of history; he closed all the history of the past, and inaugurated all the history of the future, and all the most brilliant and civilized nations of the world worship him as God.

"Between him and whoever else in the world," said the great Emperor Napoleon at St. Helena, "there is no possible term of comparison." [1]

Philosophers and scientists, even the most advanced sceptics themselves, do him homage. Kant testifies to the ideal perfection of Jesus. Hegel saw in him the union of the human and the divine. Spinoza spoke of him as the truest symbol of heavenly wisdom. The beauty and grandeur of his life overawed even the flippant soul of the scoffer Voltaire.

"If the life and death of Socrates are those of a sage," said the Swiss-French philosopher Jean-Jacques Rousseau, "the life and death of Jesus are those of a God."

"He is," says the German writer David Friedrich Strauss, "the highest object we can possibly imagine with respect to religion, the Being without whose presence in the mind perfect piety is impossible."

"The Christ of the Gospels," says the French historian and sometime blasphemer, Joseph-Ernest Renan, "is the most beautiful incarnation of God in the most beautiful of forms. His beauty is eternal; his reign will never end."

The transcendent power of his personality, which is betokened in such expressions as those quoted above, is due not only to his devotion and self-sacrifice, but to his absolute sinlessness. This constitutes the unique character of his individuality. He alone of mankind has claimed to be sinless, and has had the claim granted

[1] Montholon, Récit de la Captivité de l'Empereur Napoléon.

by unanimous consent both in his lifetime and in all subsequent ages.

He alone among men has never been assailed by the breath of moral calumny, and never even in his most sacred utterances and prayers has he betrayed the faintest consciousness of any evil as present in his soul.

He, therefore, alone has furnished mankind with a perfect ideal; and, though no saint has ever even distantly attained to the perfectness of that ideal, yet those who have done so in greatest measure have always said that they have done so solely by the aid of his grace and the imitation of his example.

Nor was his teaching less unique than his personality. It was marked by a tone of sovereign authority: "Ye have heard that it was said—but I say unto you." In this it was the very opposite to the teaching of his own day, which relied exclusively upon precedent.

It was also marked by absolute originality. The test of its originality is the world's acceptance of it as specifically his. Isolated fragments of it may be compared with truths uttered by others; but it stands alone in its breadth, in its power, and in its absence of narrow exclusiveness.

It was fresh, simple, natural, abounding in illustrations at once the most beautiful and the most intelligible, drawn from all the common sights and sounds of nature, and all the daily incidents and objects of social and domestic life. It flowed forth without reserve to all, and on every fitting occasion—on the road, on the hillside, on the lake, or by the lonely well, or at the banquet whether of the Pharisee or of the publican.

Expressed in the form of parables, it has seized the imagination of mankind with a force and tenacity which is not distantly approached even by the sacred writers; and even when not wholly in the nature of parables it was so full of picturesqueness and directness that there is not one recorded sentence of it which has not been treasured up in the memory of mankind.

His utterances surpass all that preceded and all that has fol-

lowed them. Sometimes they consist of short suggestive sayings, full of depth, yet free from all affectation or obscurity, which make even what is most mysterious and spiritual humanly perceptible, throwing over it the charm of poetry and the fascination of a longing presentiment, and incessantly drawing man toward something yet higher. There is never in them a lurking fallacy nor a superfluous word, but all is vivacity, nature, intelligibility, directly enlightening grace, intended only to convince and to save.

And while such was the incomparable form of his teaching, its force was even more remarkable. It is all centred in the two great truths of the Fatherhood of God and the brotherhood of man: from the former springs every truth of theology; from the latter, every application of morals. Judaism had sunk into a religion of hatreds; the one message of Jesus was love. In this he differs even from John the Baptist and the prophets: their emblem is the storm; his, the sun.

As regards the work of Jesus, the Christian believer contemplates it as a work of atonement, the redemption of a guilty race;[1] but even apart from this, the mere historical student must admit that Christ elevated both the individual and the race as none have ever done before or since. His doctrine purified the world from the loathly degradation of lust and luxury into which society had fallen. By convincing men of the inherent dignity of manhood, he added to the value of human life.

He made holiness a common possession. To him alone is due the Christian significance of such words as charity, humility, and humanity. He first taught the sacredness of the body as a temple of the Holy Ghost. He has inspired the aims of the noblest culture, while at the same time he has restored the souls of men, and made the care of the moral and spiritual being the supreme end of life.

The gradual emancipation of the world from the tyrannies of sensuality, cruelty, and serfdom has been won step after step from his principles. The supremacy of the spiritual, the solidarity

[1] Rom. iii. 20–26; 1 Tim. ii. 5, 6 (iii. 16). See also 2 Tim. i. 9, 10.

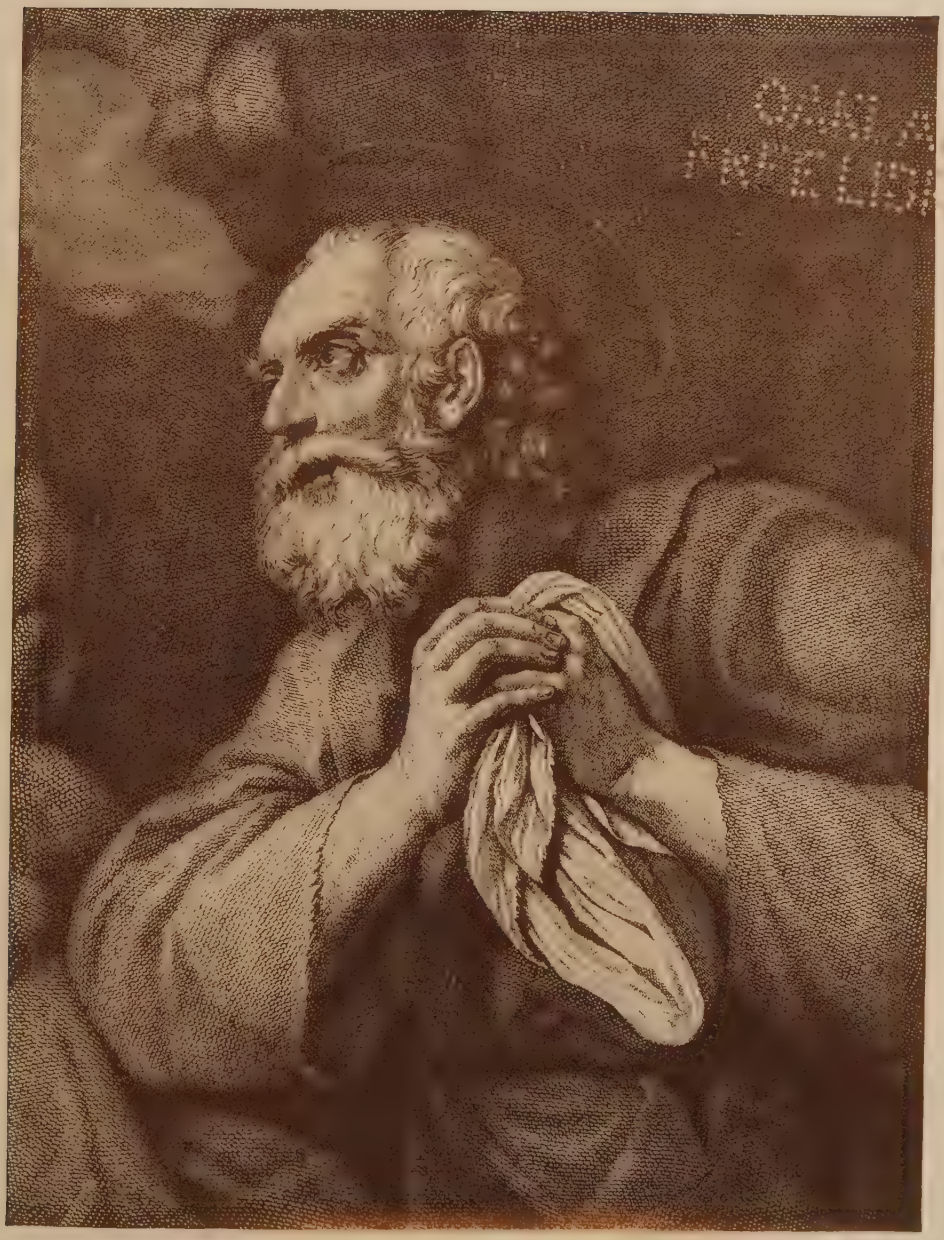
of nations, the universality of God's love, the essential equality of all men in his sight, are but a few of the great and fruitful conceptions which have sprung directly from his teaching, and which still have an unexhausted force, to bring about, in ever-increasing measure, the amelioration of the world.

From a reverent but necessarily incomplete and imperfect consideration of the personality and work, regarded in their historical rather than in their theological aspect, of the Central Figure of all history, ancient and modern, we now pass to the career of Peter, distinguished by his divine Master above the rest of the apostles.

When Jesus asked his disciples the momentous question, "Whom do you say that I am?" it was Peter who won the immortal glory of giving that which has from that time been the answer of all the Christian world, "Thou art Christ, the Son of the living God." Then Jesus said to Peter: "Blessed art thou, Simon Bar-jona:[1] because flesh and blood hath not revealed it to thee, but my Father who is in heaven. And I say to thee that thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven: and whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven."[2] These words of Jesus to Peter, spoken in the vernacular, or vulgar tongue, of the Jews, were the same as if the Saviour of mankind had said in our own language: "Thou art a rock, and upon this rock I will build my Church."

Peter having made a solemn profession of his faith in the divinity of Christ, our Saviour, in recompense of this faith and profession, declared to him the dignity to which he was pleased to raise him, namely, that he, to whom he had already given the name of Peter,[3] signifying "rock," should be a rock indeed, of invincible strength, for the support of the building of the Church;

[1] Son of John (*bar*, son; *Jona*, John). See John xxi. 15–17.
[2] Matt. xvi. 18, 19. [3] John i. 42.



ST. PETER

FROM THE PAINTING BY ANNIBALE CARRACCI

in which building he should be the foundation-stone, in quality of chief pastor, ruler, and governor, and should have, accordingly, all fullness of ecclesiastical power, signified by "the keys of the kingdom of heaven," Christ himself being the Church's founder and its principal foundation. Peter also received the divine assurance that "the gates of hell," by which are meant the powers of evil, should not prevail against it.

Additional evidence of the supremacy of St. Peter among the twelve is found in these words of Jesus, uttered as he sat with his apostles at the Last Supper, on the eve of their sad separation:

"Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and thou being once converted, confirm thy brethren." [1]

Our Blessed Redeemer, who foresaw all things, knew that even his chief and strongest support would temporarily forsake him in his supreme hour; yet, with sublime charity, he prayed to his Almighty Father that Peter's faith might not fail, and, with divine foreknowledge of his final conversion, he committed to the Chief Apostle—the future Rock of the Faith—his brethren, the other apostles, charging Peter to confirm or strengthen them. What further testimony is needed as to the efficacy of prayer as a strengthener of faith? Jesus Christ, the Son of the living God, prayed to his omnipotent Father that the faith of Peter, the Rock of the Church, should not fail. And it did not. Nor has the faith transmitted by Peter to the Church of Christ failed, amid all the upheavals caused by the warring passions of men, for nineteen long centuries; nor will it fail, for Jesus Christ himself has promised to be with his Church to the end of the world.

These passages from the Holy Scriptures indicate not only that Peter was foremost among the apostles by virtue of natural force of character, but that he was also their ordinary leader and representative.

"Now the names of the twelve apostles are these: The first,

[1] Luke xxii. 31, 32.

Simon who is called Peter. . . ." [1] Here the expression "the first," which is applied to him, cannot be restricted to mere priority of enumeration in the list.

In the earliest account of the resurrection [2] it is mentioned that Jesus appeared to Peter before and separately from the twelve; and the last chapter of the Fourth Gospel gives him an especial prominence: it adds one more example of the energy of his character; it portrays more vividly than any other passage in the Gospels the depth of his attachment to his divine Master; and it forecasts the manner of his death.

After this Jesus showed himself again to the disciples at the sea of Tiberias. And he showed himself after this manner. There were together Simon Peter, and Thomas who is called Didymus, and Nathaniel who was of Cana in Galilee, and the sons of Zebedee, and two others of his disciples.

Simon Peter saith to him: "I go a-fishing."

They say to him: "We also come with thee."

And they went forth, and entered into a ship: and that night they caught nothing.

But when the morning was come, Jesus stood on the shore: yet the disciples knew not that it was Jesus. And Jesus said to them: "Children, have you any meat?"

They answered him: "No."

He saith to them: "Cast the net on the right side of the ship, and you shall find."

They cast therefore: and now they were not able to draw it for the multitude of fishes.

That disciple, therefore, whom Jesus loved, said to Peter: "It is the Lord."

Simon Peter, when he heard that it was the Lord, girded his coat about him (for he was naked), and cast himself into the sea. But the other disciples came in the ship (for they were not far from the land, but as it were two hundred cubits), drawing the net with fishes.

As soon, then, as they came to land, they saw hot coals lying, and a fish laid thereon, and bread.

Jesus saith to them: "Bring hither of the fishes which you have now caught."

[1] Matt. x. 2. [2] 1 Cor. xv. 5.

Simon Peter went up, and drew the net to land, full of great fishes, one hundred and fifty-three. And although there were so many, the net was not broken.

Jesus saith to them: "Come, and dine." And none of them who were at meat durst ask him: "Who art thou?" knowing that it was the Lord. And Jesus cometh and taketh bread, and giveth them, and fish in like manner.

. . . . . .

When, therefore, they had dined, Jesus saith to Simon Peter: "Simon son of John, lovest thou me more than these?"

He saith to him: "*Yea, Lord, thou knowest that I love thee.*"

He saith to him: "Feed my lambs."

He saith to him again: "Simon son of John, lovest thou me?"

He saith to him: "*Yea, Lord, thou knowest that I love thee.*"

He saith to him: "Feed my lambs."

He saith to him the third time: "Simon son of John, lovest thou me?"

Peter was grieved, because he said to him the third time, "Lovest thou me?" And he said to him: "*Lord, thou knowest all things: thou knowest that I love thee.*"

He said to him: "Feed my sheep. Amen, amen, I say to thee: when thou wast younger, thou didst gird thyself, and didst walk where thou wouldst: *but when thou shalt be old, thou shalt stretch forth thy hands; and another shall gird thee, and lead thee whither thou wouldst not.*" And this he said, signifying by what death he should glorify God.[1]

Jesus had promised the spiritual supremacy to Peter;[2] and here he fulfilled that promise by charging him with the superintendence and care of all his sheep—that is, of his whole Church.

LAST APPEARANCES OF JESUS

OBEDIENT to the appointment of their divine Master, the apostles assembled together on a certain mountain in Galilee, and there Christ appeared to them and gave them a commission to preach the Gospel throughout all nations, promising to remain with his Church to the end of the world.[3]

When they had spent some time in Galilee, they returned to

[1] John xxi. 1–19. [2] Matt. xvi. 19. [3] Matt. xxviii. 16–20.

Jerusalem, where, ten days before the feast of Pentecost, Jesus appeared to them for the last time, and commanded them to preach baptism and penance, and to confirm their doctrine by miracles.[1]

After the ascension of Christ, they awaited, in retirement and prayer, the promised coming of the Holy Ghost. The divine Spirit shed his beams upon them on Whitsunday, and endowed them with the gifts and graces which qualified them for their great function.

> And when the days of the Pentecost were accomplished, they were all together in the same place: and suddenly there came a sound from heaven, as of a mighty wind coming: and it filled the whole house where they were sitting. And there appeared to them cloven tongues as it were of fire: and it sat upon each of them: and they were all filled with the Holy Ghost: and they began to speak with divers tongues, according as the Holy Ghost gave them to speak.[2]

Their preaching soon received the divine sanction by the performance of a wonderful miracle. Peter and John, going to the temple at three o'clock in the afternoon, which was one of the hours for public prayers among the Jews, saw a man who was lame from his birth, and was begging alms at the gate of the temple which was called the Beautiful.

Being moved with compassion, Peter commanded him, in the name of Jesus Christ, to arise and walk. These words were no sooner spoken than the cripple found himself whole, and Peter lifting him up, he entered the temple, walking, leaping, and praising God.

After this miracle Peter preached to the people, converting five thousand persons. Upon this, the priests and Sadducees, moved with envy, prevailed upon the captain of the guard of the temple to come with a troop of soldiers and seize the two apostles, Peter and John, and put them in prison, on pretence of sedition.

Next morning they were summoned before the Sanhedrim,

[1] Mark xvi. 14–18; Luke xxiv. 33, 36, 46, 47. [2] Acts i. 1–4.

THE ASCENSION OF OUR LORD

the supreme judicial tribunal of the Jews. The charge of sedition, being groundless, was waived; and Peter boldly declared that it was in the name of Jesus Christ, in which all men must be saved, that the cripple had been made whole.

The judges, unable to contest or stifle the evidence of the miracle, were forced to content themselves with giving the apostles a severe charge not to preach any more the name of Jesus. But to their threats Peter resolutely replied: "If it be just in the sight of God to hear you rather than God, judge ye. For we cannot but speak the things we have seen and heard." [1]

The two apostles, being discharged, returned to the others; and after they had prayed together, the house in which they were assembled was shaken, as a miraculous sign of the divine protection, and the whole company found themselves replenished with a new spirit of courage.

The apostles continued to preach, and confirmed their doctrine by many miracles, the people laying their sick on beds and couches in the streets, "that when Peter came, his shadow at the least might overshadow any of them, and they might be delivered from their infirmities." [2]

The high priest and the other officials of the Sanhedrim were much incensed to see their prohibition thus slighted, and the Gospel of Christ daily gaining ground; and having apprehended the apostles, they put them into the common prison; but God sent an angel in the night, who, opening the doors of the prison, set them at liberty, and early the next morning they appeared again preaching publicly in the temple.[3]

The judges of the Sanhedrim again took them up and examined them. The apostles made no other defence than that they ought rather to obey God than men. Then the high priest and his faction deliberated by what means they might put them to death; but their sanguinary intentions were overruled by the mild counsel of Gamaliel, a Pharisee and famous doctor of the law, who advised them to await the issue, and to consider whether this doc-

[1] Acts iv. 19, 20. [2] *Ibid.* v. 15. [3] *Ibid.* v. 18–21.

trine, confirmed by miracles, came not from God, against whom their power would be vain.

However, they condemned the servants of God to be scourged. Many Jewish priests embraced the faith of Christ; but the daily triumphs of the word of God raised a persecution in Jerusalem which crowned with martyrdom the blessed Stephen, who, full of grace and fortitude, had done great wonders and miracles among the people.

And they stoned Stephen invoking and saying: "Lord Jesus, receive my spirit." And kneeling down, he cried out with a loud voice, saying: "Lord, lay not this sin to their charge." And when he had said this, he fell asleep in the Lord.[1]

Peter, who, notwithstanding the dispersion of the faithful by the persecution in Jerusalem, had remained until the storm had passed, now visited the adjacent country. At Lydda he cured a man named Eneas, who had kept his bed eight years, being sick of palsy; and at Joppe, moved by the tears of the poor, he raised to life the virtuous and charitable widow Tabitha. The apostle lodged some time in Joppe, at the house of Simon the tanner, which he left by the order of an angel to go to baptize Cornelius the centurion, a Gentile. Upon this occasion God manifested to Peter, both by the order and by a distinct vision, the vocation of the Gentiles.[2]

The apostles now departed from Judea into other countries to preach the Gospel. Having established the church of Antioch,[3] which was the metropolis not only of Syria, but of all the East, Peter, in conformity with the divine assurance[4] and command,[5] proceeded to Rome, the capital city of the Roman empire and of the world, where he founded the see of Peter, seat of the Roman Catholic Church, the divine institution designed by Almighty God to shed the lustre of the faith of Christ upon all succeeding ages.

[1] Acts vii. 58, 59. [2] *Ibid.* x.

[3] "It was fitting," says St. John Chrysostom, "that the city which first gave to the faithful the name of Christians should have for its first pastor the prince of the apostles."

[4] Matt. xvi. 18, 19. [5] John xxi. 17.

Peter presided as bishop at Rome for twenty-five years, from the first year of the reign of the Emperor Claudius—41 A. D.—to 67 A. D. The great progress which the faith made in Rome during its first bishopric excited the envy of the infamous Emperor Nero, and caused him to raise a violent persecution against the Church, in the bloody course of which was to be fulfilled the prophecy of Jesus regarding Peter:

> Amen, amen, I say to thee: when thou wast younger, thou didst gird thyself, and didst walk where thou wouldst: *but when thou shalt be old, thou shalt stretch forth thy hands; and another shall gird thee, and lead thee whither thou wouldst not.*[1]

An important part of Rome, near the Palatine and Cælian hills, was destroyed by fire, and Nero was suspected by the people of having been the author of the conflagration, and of wishing to build a new city which should bear his name. To avert suspicion from himself, he cast the blame upon the Christians, and began a cruel persecution against them.[2] The apostle was seized and cast into prison. According to the Roman laws, the punishment of scourging was always inflicted before crucifixion. Peter, therefore, underwent that torture. And when he was led to the place of execution, this holy man—humble fisherman, bishop, chosen servant of God—requested of the officers that he might be crucified with his head downward, alleging that he was not worthy to suffer in the same manner as his divine Master had died before him. They granted his request. The Christians who had followed stood apart weeping.

Peter then offered up his life for the faith of Christ, this blessed saint suffering martyrdom in the same year and on the same day as St. Paul. Their joint feast, the most ancient of the festivals of the apostles, is celebrated in the Church on June 29. And St. Peter's successors, so long as Christianity was the object of persecution by the enemies of the Church, continued heroically to encounter the same glorious fate, the distinction of martyrdom

[1] John xxi. 18.

[2] Tacitus, Annales, xv. 44.

being possessed by all but two of the Bishops of Rome, from St. Linus to St. Eusebius.

The body of St. Peter was taken from Nero's garden, the place of his crucifixion, by the faithful of Rome, who laid it in a neighboring catacomb hollowed out in the sides of Mount Vatican. There the Christians met for prayer, for the celebration of the holy sacrifice of the Mass, and to participate in the mystery of the Holy Eucharist.

In proportion as the faith spread, the richness of the sacred tomb increased. Divine Providence guarded it from desecration by the pagans, and permitted all Christian generations to enjoy the blessing of this inestimable treasure. At the final triumph of the Church of Jesus Christ over paganism, about the year 320, the Emperor Constantine the Great desired to honor the memory of the Prince of the Apostles, and raised, at his own expense, a magnificent church over his tomb. He had a part of Mount Vatican cut away, not daring to disturb the tomb of St. Peter. Constantine surrounded the chest which contained the saint's bones with a shrine of porphyry, and upon the lid he placed a cross of gold, which remains to this day, with the following inscription in Latin:

"TO ST. PETER
"CONSTANTINE, EMPEROR, AND HELENA, EMPRESS"

Nothing but the pavement of this first church exists. Four hundred and fifty years ago its very antiquity, which rendered it so venerable, caused a complete ruin to be feared, and it was decided to rebuild it. The Pope then raised over the tomb of the Apostle (which was not touched) the immense and marvellous church which pilgrims from all parts of the world visit at this day.

SUMMARY OF CHURCH HISTORY: II

DAWN OF CHRISTIANITY—PREËMINENCE OF THE HOLY SEE

Paganism gives way before the religion established by Jesus Christ—St. Paul commends the faith of the Christians in Rome—The world reformed by the preaching of the Gospel—Wonderful conversions—Discourse of Jesus on sinners to the Pharisees and scribes—Christian converts strengthened by the blessed sacraments of the Church and the glorious hope of immortality—Purity of their lives—Their mutual charity—The faithful multiply in numbers—The Roman Catholic Church revered and honored by the entire Christian world—Liberal contributions of the faithful for charitable purposes—Great numbers of infants, inhumanly exposed to die by their pagan parents, saved by the Christians—Testimony of early writers, pagan and Christian, as to the marvellous progress of the faith—Pagan temples deserted, and sacrificial victims without purchasers—"Prayers offered up, in the name of a crucified Jesus, in every part of the known world"—Christian converts distinguished for their genius and learning—The Church, under the protection of Divine Providence, increases in splendor.

AT a time when the Roman Empire was invaded by open violence and undermined by slow decay, a pure and humble religion gently insinuated itself into the minds of men, grew up at first in silence and obscurity, derived new vigor from opposition, and finally erected the triumphant banner of the Cross on the ruins of the Capitol. And now, after the lapse of nineteen centuries, that religion—the faith of Jesus Christ as held and taught from the beginning by the Catholic Apostolic Roman Church—is professed, in Europe, by the most distinguished portion of mankind in arts and learning; is widely diffused throughout Asia and Africa; and is firmly established on the entire continent of America, a world unknown to the ancients.

If we are prompted to inquire by what means the faith implanted by Jesus Christ obtained so remarkable a victory over paganism, the answer is at once obvious. The victory was due to the convincing evidence of the doctrine itself, and to the ruling providence of its divine Author. The rapid growth of the Church

was effectually favored and assisted by the unflagging zeal of the early Christians, their pure and austere morals, the miraculous powers possessed by those among them most eminent for the sanctity of their lives, and by the union and discipline of the Christian Church, which gradually formed an independent and increasing state in the heart of the Roman Empire.

The holy apostle St. Paul thus commends the faith of the Christians in Rome, whom he longs to see:

> To all that are at Rome, the beloved of God, called to be saints. Grace to you and peace from God our Father, and from the Lord Jesus Christ. First I give thanks to my God through Jesus Christ for you all: because your faith is spoken of in the whole world. For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make a commemoration of you always in my prayers: beseeching that by any means I may at length have a prosperous journey by the will of God in coming to you. For I long to see you, that I may impart unto you some spiritual grace to strengthen you. That is to say, that I may be comforted together in you, by that which is common to us both, your faith and mine.[1]

The primitive Christian demonstrated his faith by his virtues; for the divine persuasion, which enlightened the understanding, purified the heart and directed the actions of the believer. Early Christian writers vividly describe the reformation of manners which was introduced into the world by the preaching of the Gospel. It is a very ancient reproach, suggested by the ignorance or the malice of infidelity, that the Christians allured into their communion the most atrocious criminals, who, as soon as they were touched by a sense of remorse, were easily persuaded to wash away, in the water of baptism, the guilt of their past conduct, for which the temples of the pagan gods failed to afford them any means of expiation. But this reproach contributes as much to the honor as it did to the increase of the Church.

Christianity may acknowledge without a blush that many of the most eminent saints had been before their baptism the most

[1] Rom. i. 7–12.

abandoned sinners. Those persons who in the world had followed, though in an imperfect manner, the dictates of benevolence and propriety, derived such a calm satisfaction from the opinion of their own rectitude as rendered them much less susceptible of the sudden emotions of shame and grief for sin which have given birth to so many wonderful conversions.

After the example of the Founder of their holy religion, the missionaries of the Gospel disdained not the society of men and women oppressed by the consciousness of past sins and vices. These holy men reverently adopted as an infallible guide the words of their divine Master himself when he was reproached in like manner:

Now the publicans and sinners drew near unto Jesus, to hear him. And the Pharisees and the scribes murmured, saying: "This man receiveth sinners, and eateth with them."

And he spoke to them this parable, saying: "What man among you, that hath a hundred sheep, and if he shall lose one of them, doth he not leave the ninety-nine in the desert, and go after that which was lost until he find it? And when he hath found it, doth he not lay it upon his shoulders, rejoicing; and, coming home, call together his friends and neighbours, saying to them: 'Rejoice with me, because I have found my sheep that was lost'? I say to you, that even so there shall be joy in heaven upon one sinner that doeth penance, more than upon ninety-nine just, who need not penance.

"Or what woman, having ten groats, if she lose one groat, doth not light a candle and sweep the house, and seek diligently, till she find it? And when she hath found it, call together her friends and neighbours, saying: 'Rejoice with me, because I have found the groat which I had lost'? So, I say to you, there shall be joy before the angels of God upon one sinner doing penance."

And he said: "A certain man had two sons: and the younger of them said to his father: 'Father, give me the portion of substance that falleth to me.' And he divided unto them his substance. And not many days after, the younger son, gathering all together, went abroad into a far country, and there wasted his substance by living riotously. And after he had spent all, there came a mighty famine in that country, and he began to be in want. And he went, and joined himself to one of the citizens of that coun-

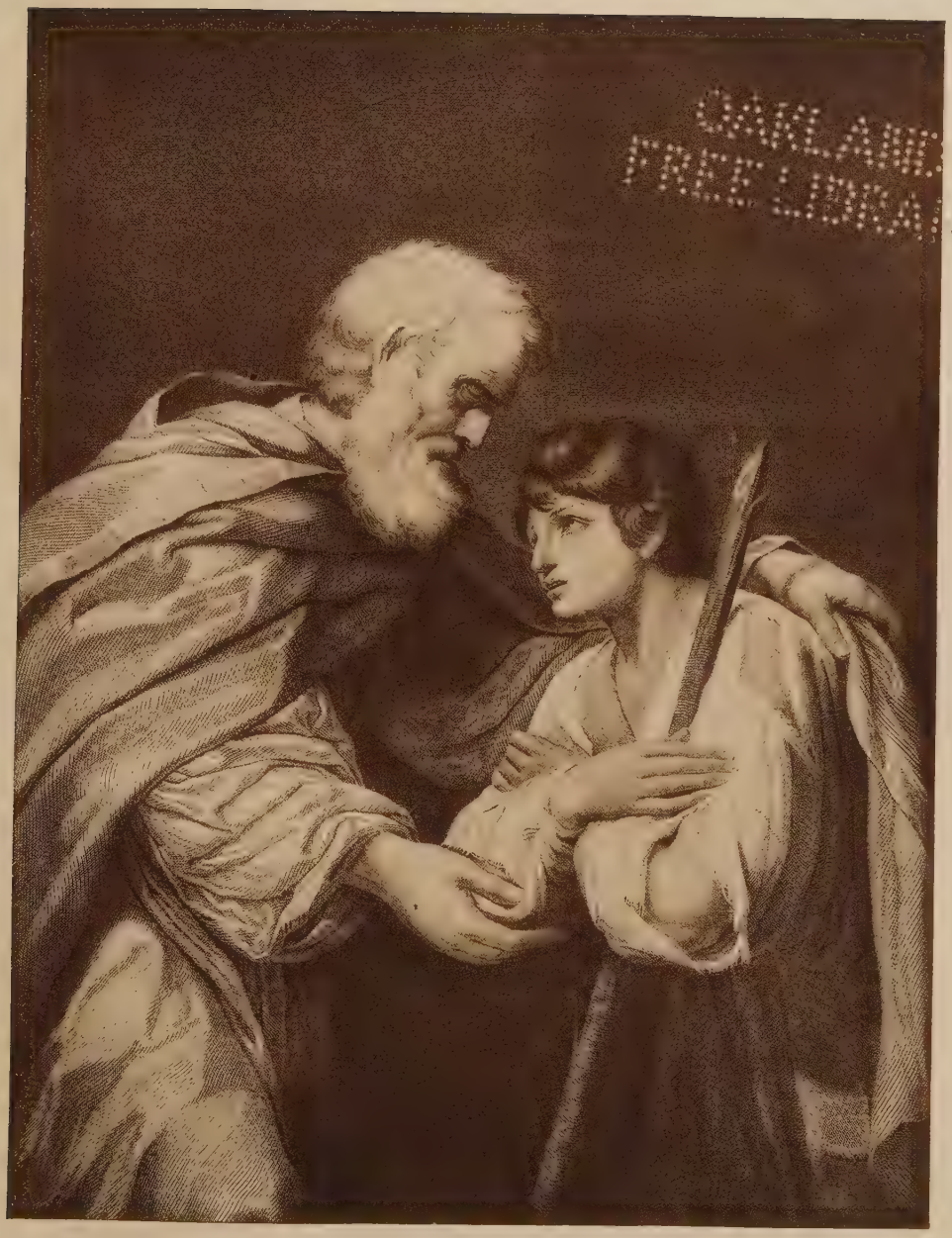
try. And he sent him into his farm, to feed swine. And he would fain have filled his belly with the husks the swine did eat: and no man gave unto him. And returning to himself, he said: 'How many hired servants in my father's house have plenty of bread, and I here perish with hunger? I will arise, and will go to my father, and say to him: "Father, I have sinned against heaven, and before thee. I am not now worthy to be called thy son: make me as one of thy hired servants."' And, rising up, he went to his father. And when he was yet a great way off, his father saw him, and was moved with compassion, and, running to him, fell upon his neck, and kissed him. And the son said to him: 'Father, I have sinned against heaven, and before thee: I am not now worthy to be called thy son.' But the father said to his servants: 'Bring forth quickly the first robe, and put it on him, and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it, and let us eat and make merry: because this my son was dead, and is come to life again: he was lost, and is found.' And they began to be merry. Now his elder son was in the field: and when he came, and drew nigh to the house, he heard music and dancing: and he called one of the servants, and asked what these things meant. And he said to him: 'Thy brother is come, and thy father hath killed the fatted calf, because he hath received him safe.' And he was angry, and would not go in. His father, therefore, coming out, began to entreat him. And he, answering, said to his father: 'Behold, for so many years I serve thee, and I have never transgressed thy commandment; and yet thou hast never given me a kid to make merry with my friends: but as soon as this thy son is come, who hath devoured his substance with harlots, thou hast killed for him the fatted calf.' But he said to him: 'Son, thou art always with me; and all I have is thine. But it was fit that we should make merry and be glad; for this thy brother was dead, and is come to life again: he was lost, and is found.'"[1]

Jesus spoke also this parable to some who trusted in themselves as just, and despised others:

"Two men went up into the temple to pray: the one a Pharisee, and the other a publican.[2] The Pharisee, standing, prayed thus with himself: 'O God, I give thee thanks that I am not as the rest of men, extortioners, unjust, adulterers, nor such as this publican. I fast twice in the week, I give tithes of all that I possess.' And the publican, standing afar off, would not so much as lift his eyes towards heaven: but struck his breast, saying:

[1] Luke xv.

[2] In ancient Rome a publican was a tax-gatherer, or one who farmed the public revenues. On account of their oppressive exactions, especially in the conquered provinces, such as Palestine, the publicans were commonly regarded with detestation.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THE PRODIGAL SON

FROM THE PAINTING BY SPADA

'O God, be merciful to me, a sinner.' I say to you, this man went down to his house justified rather than the other: because every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted." [1]

As the new converts emerged from sin and darkness to the glorious hope of immortality, they resolved to devote themselves to a life not only of virtue, but of penitence; and the desire of perfection became the ruling passion of their soul. When they had been enrolled in the number of the faithful, and were admitted to the blessed sacraments of the Church, they found themselves strengthened in this desire by the divine grace.

When the Christians of Bithynia were brought before the tribunal of the younger Pliny, they assured the proconsul that, far from being engaged in any unlawful conspiracy, they were bound by a solemn obligation to abstain from the commission of those crimes which disturb the private or public peace of society—from theft, robbery, adultery, perjury, and fraud; and this blamelessness was fully admitted by the candid and enlightened, although pagan, Roman. Nearly a century afterward, Tertullian could proudly and truthfully claim that no Christians had suffered by the hand of the executioner, except on account of their religion.

Their serious and sequestered life, averse to the gay luxury of the age, inured them to chastity, temperance, economy, and all the sober and domestic virtues. As the greater number were of some trade or profession, it was incumbent on them, by the strictest integrity and the fairest dealing, to remove the suspicions which the profane are too apt to conceive against the appearances of sanctity. The contempt of the world exercised them in the habits of humility, meekness, and patience. The more they were persecuted, the more closely they adhered to each other. Their mutual charity and unsuspecting confidence were remarked even by the infidels.

The capital city of the Roman Empire and of the world had

[1] Luke xviii. 9–14.

been blessed by the preaching and made sacred by the martyrdom of the two most eminent among the apostles—St. Peter and St. Paul; and to the Bishops of Rome, successors of St. Peter in the Holy See, descended all the prerogatives belonging either to the person or to the sacred office of the first bishop. Here had the greater number of the martyrs shed their blood. The Popes had displayed the most undaunted firmness throughout the different persecutions, and had sometimes been scarcely installed into their sacred office before each followed his predecessor in the path of that martyrdom by which his seat had been vacated. In addition to all this, the emperors now found it advisable to favor the advancement of a great patriarchal authority. In a law that became decisive for the predominance of Rome as well as of Christianity, Theodosius the Great commanded that all nations claiming the protection of his grace should receive the faith as propounded by St. Peter to the Romans. The Roman Catholic Church, therefore, was revered and honored as the Mother Church by the entire Christian world.

As the numbers of the faithful multiplied, the Church perceived the advantages that would result from a closer union of its interests. Toward the end of the second century, therefore, was adopted the institution of provincial synods. The deliberations of the synods were conducted in the presence of a listening multitude; and the Holy Spirit was plenteously poured on these assemblies of the spiritual guides of the Christian people. The provincial synods were succeeded by the great ecumenical councils of the Church, called together by the Pope, to whom their decrees were submitted for confirmation.

The progress of ecclesiastical authority soon gave birth to the memorable distinction of the *laity* and of the *clergy*, which had been unknown to the ancient Greeks and Romans. The former of these appellations comprehended the body of the Christian people; the latter, according to the signification of the word, was appropriated to the divinely chosen portion that had been set apart for the service of religion: a celebrated order of men, which has furnished many

of the most illustrious subjects of history from the dawn of the Christian era.

The contributions of the faithful were free and unconstrained, and the uses to which their liberality was applied reflected honor on themselves and their holy religion. A large part of the offerings was distributed to support widows and orphans, the lame, the sick, and the aged; to comfort strangers and pilgrims; and to alleviate the misfortunes of prisoners and captives, more especially when their sufferings had been occasioned by their firm attachment to the faith. Great numbers of infants, who, according to the inhuman practice of the times, had been exposed to die by their pagan parents, were rescued from death, baptized, educated, and maintained by the piety and at the expense of the Christians. The very infidels themselves were forced to acknowledge the good deeds of the followers of Christ.

Before the reigns of Diocletian and Constantine the faith had been preached in every province and in all the cities of the Roman Empire. From the writings of Lucian we learn that under the reign of Commodus his native country of Pontus was filled with Christians. Within fourscore years after the death of Jesus Christ, Pliny, in an epistle to the Emperor Trajan, affirmed that the pagan temples were almost deserted, that the sacred victims scarcely found any purchasers, and that Christianity had not only conquered the cities, but had even spread itself into the villages and the open country of Pontus and Bithynia. The Christians of Rome, at the time of the persecution under Nero, are represented by the historian Tacitus as already amounting to a very great multitude; and the holy and eloquent preacher St. John Chrysostom computes the number of the faithful in Antioch under the reign of Theodosius as greater than that of the Jews and pagans. The Church in Africa during the course of the third century was animated by the zeal of Tertullian, directed by the abilities of Cyprian, and adorned by the eloquence of Lactantius.

But the progress of Christianity was not confined to the Roman Empire. The faith of Christ, within a century after the death

of its divine Author, had already visited every part of the known world. "There exists not," says St. Justin Martyr, "a people, whether Greek or barbarian, or any other race of men, by whatsoever appellation or manners they may be distinguished, however ignorant of arts or agriculture, whether they dwell under tents, or wander about in covered wagons, among whom prayers are not offered up in the name of a crucified Jesus to the Father and Creator of all things." [1]

The Christian religion addressed itself to the whole human race, and collected its converts from all ranks of life. As this humble faith established by Jesus Christ diffused itself through the world, it was embraced by persons who derived eminence from the advantages of nature, learning, or fortune. Among these were the proconsul Sergius Paulus, converted at Paphos (Acts xiii. 7–12); Dionysius, member of the Areopagus, converted, with others, at Athens (Acts xvii. 34); several persons at the court of Nero (Philip. iv. 22); Erastus, receiver at Corinth (Rom. xvi. 23); and some Asiarchs (Acts xix. 31). These prominent men were converted at the very dawn of Christianity. As to the philosophers who abandoned paganism for the Christian faith, we may mention Tatian, Athenagoras, Theophilus of Antioch, Hegesippus, Melito, Miltiades, Pantænus, Ammonius, and others, all distinguished for their genius and learning. St. Justin Martyr had vainly sought divine knowledge in the schools of Zeno, of Aristotle, of Pythagoras, and of Plato before he was accosted by the angel in the guise of an old man, who turned his attention to the study of the prophets.[2] Clement of Alexandria had read extensively in the Greek, and Tertullian in the Latin, language. Julius Africanus and Origen possessed a large share of the learning of their times; and although the style of Cyprian is different from that of Lactantius, we might discover that both these eminent Christian writers had been teachers of rhetoric.

Roman citizens were brought before the tribunal of Pliny, and

[1] St. Justin Martyr, Dialogue with Trypho, p. 341.

[2] The remarkable incident is related in the Dialogues of St. Justin.

he soon discovered that great numbers of persons of every order in Bithynia had deserted paganism for the faith of Jesus. Tertullian, challenging the Roman proconsul of Africa, boldly declares that if he persists in his cruel persecution of the Christians, he must decimate Carthage, and that he will find among the faithful many persons of his own rank, senators and matrons of the noblest extraction, and the relatives of his most intimate friends. About forty years afterward, the Emperor Valerian, persuaded of the truth of this assertion, stated in one of his rescripts that Roman senators, knights, and ladies had embraced the Christian religion. The Church, under the protection and with the guidance of Divine Providence, continued to increase in splendor, and in the reign of Diocletian the palace, the courts of justice, and even the army contained multitudes of the followers of Christ.

SUMMARY OF CHURCH HISTORY: III

GREAT PERSECUTIONS OF THE CHURCH

Rome devastated by fire under Nero—The emperor suspected by the people—He diverts the suspicion to the Christians—Apprehension, torture, and death of great numbers of the faithful—Scene of their martyrdom—Persecution under Domitian—Banishment of St. John the Evangelist—Trajan's persecution—Seizure of St. Ignatius—His painful journey, in chains, through Asia to Rome—St. Polycarp kisses his fetters—Martyrdom of Ignatius in the amphitheatre at Rome—Hostility of Marcus Aurelius to the faith—Atrocities of his reign—Polycarp a disciple of St. John, apostle of Jesus—Priceless words of St. Irenæus concerning Polycarp—The Bishop of Smyrna goes to Rome to consult Pope Anicetus—His return to Smyrna—Cruel outburst against the Christians—Fury of the heathen and the Jews—Glorious death of St. Polycarp—Justin Martyr addresses the Emperor Antoninus Pius in behalf of the Christians—Defeats Crescens the Cynic in argument—St. Justin scourged and beheaded at Rome—Persecution reaches Gaul (France)—Martyrdom of the bishops Pothinus and Irenæus—Persecution of Decius—Cyprian, Bishop of Carthage—Martyrdom of Pope Sixtus—Cyprian seized and condemned—His death—Persecution under Diocletian and Galerius—Demolition of Christian churches and burning of the Holy Scriptures—Property of the Christians confiscated—They continue their religious services and refuse to deliver up their sacred books—Martyrdom of Felix—Massacre of Christian Phrygians, their wives and children—Death of Adauctus—Persecution of Maximin—Conversion of Constantine the Great—Glorious triumph of the Church of Jesus Christ.

HISTORY, which undertakes to record the transactions of the past for the instruction of future ages, would ill deserve that honorable office if she condescended to plead the cause of tyrants or to justify the maxims of persecution. The princes and magistrates of ancient Rome were strangers to, and actuated by a jealous intolerance of, that faith which inspired the unswerving firmness of the Christians in the cause of truth; and the pagan multitude, reserving their gratitude for temporal benefits alone, rejected the inestimable present of life and immortality offered to mankind by Jesus of Nazareth. His mild constancy in the midst of cruel and voluntary sufferings, his universal benevolence, and the sublime simplicity of his actions and character, were

insufficient, in the opinion of those carnal men, to compensate for the want of fame, of empire, and of worldly success; and while they refused to acknowledge his stupendous triumph over the powers of darkness and of the grave, they misrepresented or they insulted the humble life and ignominious death of the divine Author of Christianity.

But the protection of Almighty God was extended to his infant Church. The faith of the Christians was matured, and their active and successful zeal had, in spite of difficulties and outrages, diffused the glorious tidings of redemption through every province and every city of the Roman Empire, when, thirty-five years after the death of Christ, the infamous Emperor Nero suddenly began a great and cruel persecution against the faithful of the see of Peter.

In the tenth year of the reign of Nero, the capital of the empire was devastated by a conflagration which destroyed the greater part of the city. The monuments of Greek and Roman art, the trophies of the Punic and Gallic wars, the temples of the pagan gods, and the most splendid palaces were involved in one common destruction. Of the fourteen regions or quarters into which Rome was divided, four only subsisted entire, three were levelled with the ground, and the remaining seven, which had experienced the fury of the flames, displayed a melancholy prospect of ruin and desolation. The catastrophe is said by all authorities later than Tacitus to have been caused by Nero himself. All his affectations of prudence and humanity on this occasion were insufficient to preserve him from popular suspicion. Every crime might reasonably be imputed to the assassin of his wife and of his mother, nor could the prince who prostituted his person and dignity on the theatre be deemed incapable of the most extravagant folly. The public voice accused the emperor as the incendiary of his own capital, and it was reported and believed that Nero, enjoying the calamity which he had occasioned, amused himself with singing, to the accompaniment of his lyre, the destruction of ancient Troy. To divert a suspicion which the power of despotism was unable to suppress, the emperor hastily substituted in his

own place, as convenient scapegoats, the innocent followers of Christ.

"With this view," says the pagan historian Tacitus, whose words betray the intolerance with which even he regarded the converts to the Christian faith, "he inflicted the most exquisite tortures on those men who, under the vulgar appellation of Christians, were already branded with deserved infamy. They derived their name and origin from Christ, who in the reign of Tiberius had suffered death by the sentence of the procurator Pontius Pilate. For a while this dire superstition was checked; but it again burst forth, and not only spread itself over Judea, the first seat of this mischievous sect, but was even introduced into Rome. . . . The confessions of those who were seized discovered a great multitude of their accomplices, and they were all convicted. . . . They died in torments, and their torments were embittered by insult and derision. Some were nailed on crosses; others sewn up in the skins of wild beasts, and exposed to the fury of dogs; others, again, smeared over with combustible materials, were used as torches to illuminate the darkness of the night. The gardens of Nero were destined for the melancholy spectacle, which was accompanied with a horse-race, and honored with the presence of the emperor, who mingled with the populace in the dress and attitude of a charioteer. The guilt of the Christians deserved indeed the most exemplary punishment, but the public abhorrence was changed into commiseration, from the opinion that those unhappy wretches were sacrificed, not so much to the public welfare as to the cruelty of a jealous tyrant."[1]

Those who survey with a curious eye the revolutions of mankind may observe that the gardens and circus of Nero on the Vatican, which were sanctified with the blood of the martyred Christians, have been rendered still more famous by the triumph of the persecuted religion. On the same spot a temple, which far surpasses the ancient glories of the Capitol, has been since erected to the glory of God by the Supreme Pontiffs of the Roman Catholic

[1] Tacitus, Annales, xv. 44.

Church, who, deriving their claim of universal dominion from a humble fisherman of Galilee, have succeeded to the throne of the Cæsars, given laws to the barbarian conquerors of Rome, and extended their spiritual jurisdiction to the utmost confines of the globe.

The second persecution of the Christians in Rome took place under the Emperor Domitian, the last three years of whose reign witnessed the awful spectacle of the crimes of a blood-thirsty tyrant endowed with unlimited power. Sentences of death or of confiscation and banishment were pronounced against a great number of persons accused of professing the Christian faith. Among those executed was the emperor's kinsman, Flavius Clemens, whose wife, Domitilla, was banished to a desolate island on the coast of Campania. The Church has placed both Clemens and Domitilla among its first martyrs. The reign of this emperor is notable also for the banishment of the holy evangelist St. John, who, according to St. Jerome and other authorities, was exiled to the island of Patmos A. D. 95.

While the short reign of the Emperor Nerva lasted the Church of Christ was at peace; but under Trajan persecution broke out afresh. In the year 107 this emperor, being on an expedition against the Parthians, entered the city of Antioch. Here was seized and brought before him Ignatius, convert to the faith, disciple of St. John the Evangelist, and, according to St. John Chrysostom, appointed by St. Peter himself Bishop of Antioch, which see he governed for upward of forty years. It is related of St. Ignatius that he was one of the children whom Jesus took up in his arms and blessed, and that he introduced antiphonal chants into the service of the Church, because he had seen a vision of angels praising God in antiphonal hymns. The holy man longed to shed his blood for Christ, but the opportunity was not granted him during the persecution under Domitian. Having confessed his faith in our Lord and Saviour Jesus Christ, Ignatius was condemned by Trajan to be carried in chains to Rome, there to be exposed to wild beasts. During his painful progress through Asia

to martyrdom, the blessed saint issued to the Christian church letters which breathe a sublime faith and a heroic determination to endure without murmur his earthly sufferings, as his divine Master had done before him. At Seleucia he was put on board a ship, intending to sail along the coast. At Smyrna he was allowed to land, and here he had the consolation of meeting St. Polycarp, bishop of that city, who kissed his chains. Again placed on board ship, he was carried to Troas. Having arrived in Greece, he was forced to cross Macedonia and Epirus on foot; but, taking ship at Epidamnum in Dalmatia, he at length reached Ostia, from which place he was hastened on to Rome, as the public spectacles in the amphitheatre were drawing to a close. The faithful of the capital, where St. Peter, in pursuance of the divine design,[1] had established the Holy See and had presided as its first bishop, thronged to meet Ignatius. He arrived at Rome on December 20, the last day of the spectacles, and was at once hurried to the amphitheatre and exposed to fierce lions in the presence of a blood-thirsty pagan multitude. Here he ended his saintly life by a glorious death. His remains were carried to Antioch, where they rested until the reign of Theodosius. They are now venerated at Rome.

The hostility of the Emperor Marcus Aurelius to the faith of Jesus Christ is the one ineffaceable blot on his life. Attempts have been made to show that he was not responsible for the atrocities which took place during his reign; but the evidence of St. Justin, of Athenagoras, of Apollinaris, and, above all, of Melito, Bishop of Sardis, and of the church of Smyrna, is overwhelmingly to the effect that not only were there cruel persecutions of the Christians, in which holy men like St. Polycarp and St. Justin suffered martyrdom for the faith, but that the foundation of these persecutions consisted of certain rescripts issued by Aurelius as supplementary to the milder decrees of his predecessors Hadrian and Antoninus Pius. His action must be considered, as the celebrated English writer John Stuart Mill justly puts it, as "one of the most tragical facts in all history."

[1] Matt. xvi. 18, 19.

CHRISTIAN MARTYRS IN THE COLISEUM

FROM THE ENGRAVING BY J. D. GROSS

In the reign of this emperor, Polycarp, who had embraced the Christian faith while very young, was Bishop of Smyrna. The importance of this venerable man for the earliest period of church history arises from his historical position. He was, on the one hand, a disciple of St. John the Evangelist and other apostles and disciples of Jesus; on the other hand, he was the teacher of Irenæus, the first of the Catholic fathers.[1] In his letter[2] to Florinus, Irenæus says:

I saw you when I was yet, as a boy, in Lower Asia with Polycarp. . . . I could even now point out the place where the blessed Polycarp sat and spoke, and describe his going out and coming in, his manner of life, his personal appearance, the addresses he delivered to the multitude, how he spoke of his intercourse with John and with the others who had seen the Lord, and how he recalled their words. And everything that he had heard from them about the Lord, about his miracles and his teaching, Polycarp told us, as one who had received it from those who had seen the Word of Life with their own eyes, and all this in complete harmony with the Scriptures. To this I then listened, through the mercy of God vouchsafed to me, with all eagerness, and wrote it, not on paper but in my heart, and still by the grace of God I ever bring it into fresh remembrance.

These are priceless words, for they establish a chain of tradition—Jesus, John, Polycarp, Irenæus—which is without a parallel in history. What Polycarp heard from the apostle John and other disciples of Jesus who had come from Palestine to Asia Minor, he kept in lifelong remembrance, and in his manhood and old age he used to gather the young people round him, and repeat to them what he had learned from those who had seen Christ in the flesh. Among these youthful hearers was Irenæus, who has recorded much of what he thus learned.

Even in early life Polycarp had become the head of the church of Smyrna, where he was held in the highest respect. The congregation looked up to him as an apostolic and prophetic teacher, and consequently as combining in himself all the spiritual gifts

[1] Irenæus, iii. 3, 4.

[2] Eusebius, Ecclesiastical History, v. 20.

which God had conferred on the faithful. He had the greatest horror of heresy, and sternly rebuked the heretic Marcion.

When St. Ignatius, loaded with chains, passed through Smyrna, on the road to a glorious martyrdom for Jesus Christ, Polycarp was one of those who kissed his fetters; and to him Ignatius recommended the care of his church of Antioch, repeating the recommendation in a letter which he sent Polycarp from Troas.

About the year 158 Polycarp went to Rome to consult Pope Anicetus regarding the time of keeping Easter, as there was a difference between the East and the West. It was agreed that each should follow its custom. The Pope, as a mark of special honor, allowed Polycarp to celebrate at Rome the holy sacrifice of the Mass.

On his return to Smyrna, Polycarp enjoyed only about six months of uninterrupted activity. Then, on the occasion of the pagan festive games, there arose a cruel outburst against the Christians, in which the saintly Polycarp was to die a martyr's death. How great his reputation was is best shown by the fury of the heathen and the Jews in his martyrdom. He was arrested amid shouts of:

"This is the teacher of Asia! This is the father of the Christians! This is the destroyer of our gods! This is the man who has taught so many no longer to sacrifice and no longer to pray to the gods!"

From the letter of the church of Smyrna we see with what magnanimity and manliness and true Christian spirit the venerable bishop conducted himself. It leaves the most vivid impression of a man of dignity and noble demeanor, and at the same time of humble disposition and compassionate love. Every action he does, every word he speaks, in the prosecution and during the trial is noble and great.

Polycarp was led before the proconsul, and urged to swear by Cæsar and revile Jesus Christ.

"Eighty and six years," said the saintly old man, "have I

served him, and he has done me no ill; and how can I blaspheme my King who has saved me?"

He was then delivered up to the Jewish and heathen rabble, every creature of which hastened to add something to the pile of wood on which he was to be burned.

Polycarp was placed in the fire, but the authors of the "Acts" tell us that they were witnesses of the fact that the flames did not touch him, but formed an arch over his head. Thereupon he was pierced with a sword, and such a great quantity of blood issued from the wound that it extinguished the fire. The death of the saint occurred at two in the afternoon. His body was then burned, but his bones were reverently gathered up by the faithful. By his heroic and glorious death the blessed Polycarp shielded his beloved congregation from further persecution.

The Emperor Trajan had formally authorized the persecution of the Christians. His successors Hadrian and Antoninus Pius had done nothing to put this decree in operation, but it hung over the Church of Christ, and might be put in force at any moment. The Christians were legally proscribed. This was the state of matters when St. Justin Martyr began to write his celebrated "Apologies." He wrote as a man full of Christianity; it was his philosophy, his religion, his rule of daily life. And he wrote boldly, having nothing to fear and nothing to conceal. In his "First Apology" he thus addresses the Emperor Antoninus Pius:

In the name of these unjustly hated and much abused men [the Christians], I, Justin, one of themselves, present to you this discourse and petition. You are everywhere called the Pious, the guardian of justice, the friend of truth; your acts shall show whether you merit these titles. My design is neither to flatter you by this letter nor to win your favor. Judge us by a scrupulous and enlightened equity, not by mere presumption, nor in the name of superstition, nor by the persuasion of calumny. . . . We fear no harm if we are not guilty of any crime. You can kill, you cannot injure us. All that we ask for is investigation; if the charges made against us are true, let us be punished. . . . Our duty is to make our deeds and doctrines fully known; yours is to investigate our cause and to act as good judges.

Justin then sets forth the iniquity of the summary modes of trial in use against the Christians, and states and deals with the charges brought against his brethren. These charges were three: that they were atheists, rebels, and evil-doers—faithless to the gods, to the emperor, and to society. Justin answers:

> We are no atheists, for we worship the God of truth, the Father of righteousness, of wisdom, and of all virtues. We are no rebels: the kingdom founded by Jesus is purely spiritual, and need be no cause of alarm to the emperors; we worship God only, but with this exception we joyfully obey you and acknowledge you as our princes and governors. So far from our being rebels, our religion helps true and good government; men may always hope to elude human law, but they cannot hope to escape God, who sees and knows all things. We are no criminals: the Crucified One whom we worship is the Divine Word, living truth, and has enjoined us to live holy and pure lives.

St. Justin here contrasts pagan morals and the Christian life, the pagan deities and Jesus of Nazareth. The empire waged a war of persecution against Christianity by means of the cruel edicts of the emperors, but St. Justin harbored no doubt that the faith of Christ must in the end win the day. The "Apology" ends with solemn dignity:

> If this doctrine appears true and reasonable, give heed to it; if not, treat it as of no value. But do not condemn men to death who have done you no wrong; for we declare to you that you will not escape the judgment of God if you persist in injustice. For ourselves, we have but one cry: "The will of God be done!"

St. Justin went about from place to place, discussing the truths of Christianity and bringing educated pagans, as he himself had been brought, through philosophy to Christ. At Ephesus he held the famous disputation with Trypho the Jew, and in Rome he argued with and defeated Crescens the Cynic. He also visited Alexandria and Cumæ.

In his "Second Apology" St. Justin declared that he expected martyrdom, and that he believed that his opponent Cres-

cens, silenced in public by his arguments, would do his best to get him thrown into prison and condemned to death; and Eusebius states that St. Justin was slain through the plots of Crescens.

It was while Marcus Aurelius was on the throne that St. Justin was brought before Rusticus, a Roman magistrate who was a Stoic. During his trial the holy man was brave, quiet, and dignified; he professed his faith in the God of heaven and earth, and in his Son, "the Master of Truth," and confidently expressed the conviction that after death he would share a blessed immortality. The saintly Justin was condemned, scourged, and beheaded on the same day.

In the year 177 the persecution under Aurelius reached Gaul (France), and the faithful of the churches of Lyons and Vienne suffered severely. Pothinus, Bishop of Lyons, was one of the first martyrs. Irenæus, one of the most distinguished theologians of the Church, was called to succeed him in the honorable but dangerous post the following year (178). St. Gregory of Tours has recorded his wonderful success in the city of Lyons, which in a short time became almost wholly Christian; and tradition tells us of many scholars of Irenæus who were notable missionaries among the pagan Gauls. In his youth Irenæus was acquainted with St. Polycarp, the disciple of the holy evangelist St. John. Among his works are a letter to Pope Victor on the observance of Easter, and a treatise, in five books, "Against Heresies."

The Church enjoyed peace during the reigns of several emperors from Marcus Aurelius to Septimius Severus, but the latter issued an edict against the Christians in the year 202, the tenth of his reign. A fierce persecution now began to rage at Lyons, where Severus himself had once been governor. The streets of the city ran with streams of blood, and the holy bishop, St. Irenæus, was one of the martyrs. His remains were interred under the altar of the Church of St. John at Lyons.

During the rigorous persecution of the Christians in the reign of Decius, the zealous and eloquent Cyprian governed the church of Carthage. Thascius Cæcilius Cyprianus, better known to the faithful as Cyprian, Bishop of Carthage in the third century, is

one of the most illustrious names in the early history of the Church, and one of the most notable of its martyrs. He possessed every quality which could command the reverence of the faithful. Cyprian was born near Carthage, about the year 200, of patrician family, and highly educated; and was for some time occupied as a teacher of rhetoric in that city. He had either inherited or acquired considerable wealth. Of an enthusiastic temperament, accomplished in classical literature and the rhetorical art which he taught, while yet a pagan he courted discussion with the converts to Christianity. Confident in his own powers, he entered ardently into what was the great question of the time at Carthage as elsewhere. He sought to vanquish, but was himself vanquished by, the Christian faith, which was making such rapid inroads on the decaying paganism of the Roman Empire.

At his baptism, out of gratitude to Cæcilius, the holy old priest who had been the instrument of his conversion, Cyprian took his name, thus calling himself Thascius Cæcilius Cyprianus. Cyprian now devoted all his natural enthusiasm and brilliant powers to the service of Jesus Christ. Soon after his baptism he sold his whole estate and gave almost all he had for the support of the poor and other pious uses; and so, in the words of his deacon Pontius, "realized two benefits—contempt of the world's ambition, and the observance of that mercy which God has preferred to sacrifice." At the same time he applied himself diligently to the study of the Holy Scriptures, and of their best exponents, so that he soon gained a wide acquaintance with ecclesiastical writers, admiring especially the works of Tertullian.

The result of his charity and activity as a Christian convert was his unanimous call by the faithful to the head of the church in Carthage. His reluctant diffidence was overpowered by the acclamations of the Christian people of the whole city, who thronged about his house and compelled him by their friendly urgings to assume the distinguished and dangerous office.

The time was still one of fierce persecution directed against the Christians according to the temper or caprice of the Roman

emperors; and the saintly bishop of the Church at Carthage became a prominent object of attack. During the persecution of Decius in 250 he was exposed to imminent danger, and was compelled for a time to seek safety in retreat, from which he kept up a constant correspondence with his devoted flock. Under Gallus, the successor of Decius, the persecution was somewhat relaxed, and Cyprian, whose time was not yet come, returned to Carthage. Here he held several councils for the discussion of the affairs of the Church.

Cyprian, although inspired by the loftiest views of the prerogatives of the Church of Jesus Christ, and sternly opposed to heretics, and especially to heretical dissenters from the divine authority of the episcopal order and unity of the Church, was mercifully disposed toward those who, through fear, had temporarily fallen from the faith during the heat of the Decian persecution. He set himself in opposition to Novatian, who advocated their permanent exclusion from the Church.

Among the precious documents concerning the history of the early Church, there are few more interesting memorials than the letters of Cyprian, addressed to his friends and to eminent ecclesiastical dignitaries, including Popes Cornelius and Stephen. Some of these letters were written during his retirement under the Decian persecution, and others belong to the later period of his life. One of the earliest of them sheds a most pleasing light on Cyprian's character, revealing the future great Bishop of Carthage as a lover of meditation amid the natural beauties of God's universe. It is the vintage time when he writes to his "dearest Donatus," and both the season and the place, he says, invite to repose.

> The pleasant aspect of the gardens harmonizes with the gentle breezes of a mild autumn in soothing and cheering the senses; . . . the neighboring thickets insure us solitude; and the vagrant trailings of the vine branches, creeping in pendent mazes among the reeds that support them, have made for us a leafy shelter. Pleasantly here we clothe our thoughts in words.

Valerian followed Gallus upon the imperial throne in 254, and the persecutions of the Christians were soon renewed. Cyprian was at first banished from Carthage, but found refuge in a pleasant retreat at Curubis, "near the sea-shore, in a spot shaded with verdant groves, beside a clear and healthful stream of water." Soon he received a message from St. Sixtus, the Pope, that new edicts were expected. The holy Pope himself shortly after died a martyr's death. Cyprian was recalled from exile and taken into custody. The cruelty of Valerian now vented itself on the holy bishops of the Church, who refused to forsake Jesus Christ and offer sacrifice to the emperor, and Cyprian was sensible that he would be singled out as one of the first victims. When brought before the proconsul the great Bishop of Carthage was briefly interrogated:

"Art thou Thascius Cyprianus, the bishop of so many impious men?"

"I am he."

"The emperor commands thee to sacrifice."

Cyprian firmly replied, "I will not sacrifice," and, persisting in his refusal notwithstanding remonstrances and threats, he was condemned to death.

On hearing his sentence, Cyprian only said, "God be thanked!" and, being conducted to a neighboring field, the heroic bishop suffered a glorious martyrdom for the faith, his head being severed from his body.

After the success of the Persian war had raised the hopes and the reputation of the Roman Cæsar, Galerius, he passed a winter with the Emperor Diocletian in the palace of Nicomedia, and the fate of Christianity became the subject of their secret consultations. The pleasure of the emperors was at length signified to the Christians, who, during the course of this melancholy winter, had expected with anxiety the result of their deliberations. The twenty-third of February, which coincided with the Roman festival of the pagan god Terminus, was appointed to set bounds to the progress of the Christian faith. At the earliest dawn of that day, the pre-

torian prefect, accompanied by generals, tribunes, and officers of the revenue, repaired to the principal church of Nicomedia, which was situated on an eminence in the most populous and beautiful part of the city. The doors were instantly broken open; they rushed into the sanctuary; and as they searched in vain for some visible object of worship, they were obliged to content themselves with committing to the flames the volumes of the Holy Scriptures. The ministers of Diocletian were followed by a numerous body of guards and pioneers, who marched in order of battle, and were provided with all the instruments used in the destruction of fortified cities. By their incessant labor a sacred edifice which towered above the imperial palace, and had long excited the envious indignation of the pagans, was in a few hours levelled with the ground.

The next day a general edict of persecution was published. By this edict it was enacted that the Christian churches, in all the provinces of the empire, should be demolished to their foundations; and the punishment of death was decreed against all who should presume to hold any secret assemblies for the purpose of religious worship. The pagan philosophers now assumed the unworthy office of directing the blind zeal of persecution, and they suggested the order that the bishops and priests should deliver all their sacred books into the hands of the magistrates, who were commanded, under the severest penalties, to burn them in a public and solemn manner. By the same edict the property of the Church was at once confiscated. The Christians were not permitted to complain of any injury which they themselves had suffered, and thus they were exposed to the severity, while they were excluded from the protection, of public justice. This in itself was, indeed, a new species of painful, lingering, and ignominious martyrdom.

But the edict was scarcely exhibited to the public view, in the most conspicuous place of Nicomedia, before it was torn down by the hands of a Christian, who expressed at the same time his abhorrence of such tyrannical and impious governors. This man was burned, or rather roasted, in a slow fire, and his executioners exhausted every refinement of cruelty without being able to subdue

his patience or to alter the smile which in his dying agonies he still preserved on his countenance.

The Christians resolved to continue their religious services, and refused to deliver their sacred books to the flames. The pious firmness of Felix, an African bishop, caused the curator of his city to send him in chains to the proconsul, who transmitted him to the pretorian prefect of Italy. The holy Felix disdained to give an evasive answer, and was beheaded at Venusia, in Lucania. This cruel act was accepted by the governors of the provinces as authority to punish with death the refusal of the Christians to deliver up their sacred books, and many of the faithful gladly embraced this opportunity of obtaining the crown of martyrdom.

The ruin of the Christian churches was at length accomplished by the infidels, backed by the authority of a tyrannical government. But the magistrates and the body of the people of a small town in Phrygia had embraced the Christian faith; and as resistance to the execution of the edict was apprehended, the governor of the province was supported by a numerous detachment of legionaries. On their approach the faithful threw themselves into the church, with the heroic resolve to defend the sacred edifice, and to perish, if necessary, in its ruins. They firmly rejected the command which was given them to retire, and the brutal soldiers set fire to the building on all sides, this act of blind fury conferring the martyr's crown on a great number of Phrygians, with their wives and children.

The governors of the provinces were directed to apprehend all members of the ecclesiastical order, and the prisons intended for the vilest criminals were soon filled with a multitude of holy bishops and priests. The magistrates were commanded to employ every means of torture in order to force them to abandon Jesus Christ and return to the worship of the pagan gods. These rigorous measures were soon extended to the whole body of the faithful, who were exposed to a violent and general persecution. It became the duty as well as the interest of the imperial officers to discover, to pursue, and to torture the followers of Christ, who bore their suf-

ferings with unflinching fortitude. Among the martyrs of Rome was Adauctus, a member of a noble family and a man of distinction.

The revolt of Maxentius restored peace to the Church in Italy and Africa; and the frequent disappointments of his ambitious views, the experience of six years of cruel but fruitless persecution, and the disturbing reflections which a lingering and painful distemper suggested to the mind of Galerius, at length convinced him that the most violent efforts of a tyrannical despotism are insufficient to extirpate a whole people or to force them to abandon their religious principles. Desirous, therefore, of atoning somewhat for the iniquities that he had occasioned, Galerius published, in his own name and in those of Licinius and Constantine, a general edict of toleration for the Christians. Great numbers of the faithful were released from prison or delivered from the mines, and the holy confessors, chanting hymns of thankfulness to Almighty God, returned into their own countries.

The Christians of the East, however, could not place any confidence in the character of their sovereign. Cruelty and superstition were the ruling passions of the soul of Maximin, who succeeded to the government of the provinces of Asia. This tyrant soon betrayed his hatred of the followers of Christ by the promulgation of edicts against them. The pagan priests as well as the magistrates were empowered to enforce the execution of these edicts, and the most cruel and ignominious punishments were inflicted on the faithful, many of whom died in consequence of their tortures. Others were plunged into the sea. But the edicts published by the two Western emperors obliged Maximin to suspend the prosecution of his evil designs; the civil war which he so rashly undertook against Licinius engaged all his attention; and the defeat and death of Maximin soon delivered the Church from one of the most implacable of her enemies.

From the first moment of his accession to the imperial throne, Constantine the Great declared himself the protector of the Church, and he deserves the appellation of the first emperor who publicly professed and established the Christian religion. It was

in the course of the expedition which ended with the decisive victory over Maxentius at the Milvian Bridge that the celebrated incident occurred which caused the conversion of Constantine—the appearance of a flaming cross in the sky at noonday, with the motto, "In hoc signo vinces" (Under this sign or standard thou shalt conquer). The story is told by Eusebius, who had it from the lips of the emperor himself, and also by Lactantius, Nazarius, and Philostorgius. The Labarum, or standard of the Cross, was made by Constantine in obedience to the heavenly vision.

The conversion of Constantine was followed by the Edict of Milan, issued by Constantine and Licinius jointly, restoring all forfeited civil and religious rights to the Christians, and securing them full and equal toleration throughout the empire. And every victory of Constantine the Great was productive of benefit to the Church, until the faith implanted by Jesus Christ became the established religion of the Roman Empire.

SUMMARY OF CHURCH HISTORY: IV

FATHERS AND COUNCILS OF THE CHURCH

THE appellation of Fathers is used in a more general and a more restricted sense. In a general sense it denotes all those Christian writers of the first twelve centuries who are reckoned by general consent among the most eminent witnesses and teachers of the orthodox and Catholic doctrine of the Church.

Taken in this sense, it includes some names on which there rests more or less the reproach of heterodox doctrine. Origen, whose works, as we have them, contain grave errors frequently condemned by the highest authority in the Church, is one of these. Nevertheless, his writings are of the highest value for their orthodox contents. Eusebius of Cæsarea is another. Tertullian became an open apostate from the Catholic Church; yet his writings as a Catholic are among the most excellent and precious remains of antiquity. There are some others included among the Fathers in this greater latitude of designation who have not the mark of eminent sanctity.

In its stricter sense the appellation denotes only those ancient writers whose orthodoxy is unimpeachable, whose works are of signal excellence or value, and whose sanctity is eminent and generally recognized. The following list includes the names of the most illustrious Fathers, according to the most exclusive sense of this honorable title:

First century—St. Clement of Rome.

Second century—St. Ignatius, St. Justin, St. Irenæus.

Third century—St. Cyprian, St. Dionysius of Alexandria.

Fourth century—St. Athanasius, St. Hilary of Poitiers, St. Cyril of Jerusalem, St. Basil, St. Gregory Nazianzen, St. Gregory

of Nyssa, St. Ephrem, St. Ambrose, St. Optatus, St. Epiphanius, St. John Chrysostom.

Fifth century—St. Jerome, St. Augustine, St. Cyril of Alexandria, St. Leo the Great, St. Prosper, St. Vincent of Lerins, St. Peter Chrysologus.

Sixth century—St. Cæsarius of Arles, St. Gregory the Great.

Seventh century—St. Isidore of Seville.

Eighth century—Venerable Bede, St. John Damascene.

Eleventh century—St. Peter Damian, St. Anselm.

Twelfth century—St. Bernard.

A complete collection of the works of the Fathers contains many more names than these. Moreover, it is plain that the Fathers of the first six centuries, by the mere fact of their priority in time, are much more valuable witnesses to primitive faith and order, and that their writings are in a stricter sense sources of theological tradition, than the works of those who came later, however illustrious the latter may be.

There is also a gradation of rank among the Fathers, some having a much higher authority than others. As private doctors, no one of them has a final and indisputable authority taken singly, except in so far as his teaching is warranted by some extrinsic and higher criterion, or supported by its intrinsic reasons. As witnesses, each one singly, or several concurring together, must receive that credence which is reasonably due in view of all the qualities and circumstances of the testimony given. Their morally unanimous consent concerning matters pertaining to faith has a decisive and irrefragable authority.

It has always been held that God raised up in the earlier ages of the Church these highly gifted, learned, and holy men, and endowed them with special graces, that they might be the principal teachers of the mysteries and doctrines of the faith. Their writings are the great source of light and truth in theology, after the Holy Scriptures. The authority of their doctrine, in the proper sense of that word, is nevertheless derived from the sanction of the Ecclesia Docens, the only supreme and infallible tribunal.

The terms *concilium* and *sunodos* are synonymous, and denote, first, meetings of any kind, and next, in a more restricted sense, assemblies of the rulers of the Church, legally convoked, for the discussion and decision of ecclesiastical affairs. We find *concilium* employed in this technical sense by Tertullian about two hundred years after Christ, and *sunodos* perhaps a century later in the Apostolic Canons. Acts xv furnishes the first example of such a council, and we may conclude that the Apostles held it in consequence of a divine commission; otherwise they would not have dared to say, "It hath seemed good to the Holy Ghost and to us." Language of the same kind is frequently used by or applied to later councils. Thus Constantine professed to revere the decision of the Nicene Fathers as "the sentence of the Son of God." Athanasius and Augustine expressed themselves in the same way, while Gregory the Great compares the authority of the first four councils with that of the Four Gospels. After the Apostolic Council, held according to the most probable chronology A.D. 51, we next hear of councils which met in Asia about 150 and were occasioned by the Montanist controversy.

Ecumenical councils are those to which the bishops and others entitled to vote are convoked from the whole world (*oikoumenē*), under the presidency of the Pope or his legates, and the decrees of which, having received Papal confirmation, bind all Christians.

The following is a chronological list of the ecumenical councils:

1. Nicæa, 325.
2. First of Constantinople, 381.
3. Ephesus, 431.
4. Chalcedon, 451.
5. Second of Constantinople, 553.
6. Third of Constantinople, 680.
7. Second of Nicæa, 787.
8. Fourth of Constantinople, 869.
9. First Lateran, 1123.
10. Second Lateran, 1139.

11. Third Lateran, 1179.

12. Fourth Lateran, 1215.

13. First of Lyons, 1245.

14. Second of Lyons, 1274.

15. Vienne, 1311.

16. Constance, 1414–18. This council was ecumenical only in its last sessions (42–45 inclusive) and with respect to certain decrees of earlier sessions, approved by Martin V.

17. Basle, 1431 and following years. The Council of Basle was ecumenical only till the end of the twenty-fifth session, and of these decrees Eugenius IV approved such only as dealt with the extirpation of heresy, the peace of Christendom, and the reform of the Church, and which at the same time did not derogate from the rights of the Holy See.

18. Ferrara-Florence, 1438–42. This council was really a continuation of that of Basle.

19. Fifth Lateran, 1512–17.

20. Trent, 1545–63.

21. Vatican, December 8, 1869, to July 18, 1870. The Vatican Council is still unfinished.

THE CHURCH IN THE NEW WORLD

WHY AMERICA SHOULD BE CATHOLIC

A continuous record of heroic personages and beneficent achievements—Christopher Columbus, the great Catholic navigator—The mystery of the western seas—Repeated failures to secure support—Columbus at the monastery of La Rabida—Father Juan Perez de Marchena secures for Columbus the aid of Queen Isabella—The good priest also interests the brothers Pinzon in the cause—Beginning of the greatest voyage in the history of the world—Land sighted—The discoverers, kneeling upon the shore, give thanks to God—Columbus showered with honors on his return to Spain—The great navigator makes three subsequent voyages—His death—The glory of the discovery of America belongs to Columbus and to the Catholic Church—First prayers to Almighty God in the New World offered up by Catholic priests—England while still Catholic enters the field of American discovery—John and Sebastian Cabot—Celebration of Holy Mass for the earliest congregation assembled in America—The Catholic explorers Cartier and Champlain—Other Catholic discoverers—Beginning of the Hierarchy of the United States—America an early asylum for persecuted English Catholics—Sir George Calvert, afterward Lord Baltimore, a Catholic convert—His son, Cecilius, second Lord Baltimore—Maryland—Catholic missionaries—Their incessant labor and many hardships—Conversion of Protestants—Puritans received with hospitality—They prove ungrateful—Testimony of American historians concerning civil and religious liberty in Maryland—Protestant intolerance—Revolt of the American colonies against England—Catholics in the Revolution—Sentiment of the American people regarding their Catholic fellow-countrymen undergoes a decided change—Address of the American Catholic clergy and laity to President Washington—The illustrious man's reply—The American Hierarchy—Catholic institutions in the United States.

THE history of the Catholic Church in America, from the time of the discovery of the New World by the great Catholic navigator, Christopher Columbus, is a continuous record of heroic personages and beneficent achievements. Of these it is our purpose to mention, in the narrow compass of this chapter, only a few glorious names which may serve as starting-points for Catholic readers, and especially for Catholic youth, in the study of the literature of their holy religion; and in beginning this unpre-

tentious recital, the immortal name of the Catholic admiral and discoverer of our beloved country naturally and fittingly suggests itself.

Christopher Columbus was born at Genoa in 1435 or 1436. His father was a wool-comber of some small means. Columbus was sent to the University of Pavia, where he devoted himself to the mathematical and natural sciences, and where he probably received instruction in nautical astronomy. On his removal from the university, it appears that he worked for some months at his father's trade; but on reaching his fifteenth year he made his choice of life, and became a sailor.

The earlier years of the future discoverer's life, like the later, were stormy, laborious, and eventful. "Wherever ship has sailed," he writes, "there have I journeyed." He is known, among other places, to have visited England, Iceland ("Ultima Thule"), the Guinea coast, and the Greek isles; and he appears to have been some time in the service of René of Provence, for whom he is recorded to have intercepted and seized a Venetian galley with great bravery and audacity. According to his son and biographer, Fernando, he sailed with Colombo el Mozo, a bold sea captain; and a sea fight under this commander was the means of bringing him ashore in Portugal.

Meanwhile, however, Columbus was preparing himself for greater achievements by reading and meditating on the works of Ptolemy and Marinus, of Nearchus and Pliny, the "Cosmographia" of Cardinal Aliaco, the travels of Marco Polo and Mandeville. He mastered all the sciences essential to his calling, learned to draw charts and construct spheres, and thus fitted himself to become a consummate practical seaman and navigator.

In 1470 he arrived at Lisbon, after being wrecked in a sea fight that began off Cape St. Vincent, and escaping to land on a plank. In Portugal he married the daughter of a captain in the service of Prince Henry, called the Navigator, one of the early colonists and the first governor of Porto Santo, an island off Madeira. Columbus visited the island, and employed his time in

making maps and charts for a livelihood, while he pored over the logs and papers of his deceased father-in-law, and talked with old seamen of their voyages, and of the mystery of the western seas. About this time, too, he seems to have arrived at the conclusion that much of the world remained undiscovered, and step by step to have conceived that design of reaching Asia by sailing west which was to result in the discovery of America.

But the concurrence of some state or sovereign was necessary for the success of this design. After repeated failures to secure this support, Columbus, reduced to despair, betook himself to Huelva, with the intention of taking ship for France. He halted, however, at Palos, a little maritime town in Andalusia. At the monastery of La Rabida he knocked and asked for bread and water for his boy Diego, and presently got into conversation with Juan Perez de Marchena, the guardian, who invited him to take up his quarters in the monastery, and introduced him to Garci Fernandez, a physician and an ardent student of geography. To these good men Columbus explained his plan. The pious Juan Perez had been Queen Isabella's confessor; he wrote to her, and was summoned to her presence; and money was sent to Columbus, to bring him to the court of their Catholic Majesties Ferdinand and Isabella. The great Queen at length determined on the expedition, and on April 17, 1492, an agreement between Columbus and their Catholic Majesties was signed and sealed.

The town of Palos was ordered to find him two ships, and these were soon placed at his disposal. But no crews could be got together; and had not the good Father Juan Perez succeeded in interesting Martin Alonso Pinzon and Vicente Yañez Pinzon in the cause, Columbus's departure would have been long delayed. At last, however, men, ships, and stores were ready. The expedition consisted of the *Santa Maria*, a decked ship, with a crew of fifty men, commanded by the great admiral in person; and of two caravels, the *Pinta*, with thirty men, under Martin Pinzon, and the *Niña*, with twenty-four men, under his brother Vicente Yañez. The hardy adventurers numbered one hundred and twenty souls;

and on Friday, August 3, 1492, at eight in the morning, the little fleet weighed anchor and stood out for the Canary Islands, and the greatest voyage in the history of the world was begun.

An abstract of the admiral's diary made by the holy Bishop Las Casas is extant, and from it many particulars may be gleaned concerning this first voyage. After various adventures and trials, on October 11 the *Pinta* fished up a cane, a log of wood, a stick wrought with iron, and a board, and the *Niña* sighted a stake covered with dog-roses; "and with these signs all of them breathed, and were glad." At ten o'clock on that night Columbus perceived and pointed out a light ahead; and at two in the morning of Friday, October 12, 1492, Rodrigo de Triana, a sailor aboard the *Niña*, announced the appearance of what proved to be the New World. The land sighted was an island.

The same morning Columbus landed, richly clad, and bearing the royal banner of Spain. He was accompanied by his captains, the brothers Pinzon, bearing banners of the Cross, and by great part of the crew. When they all had "given thanks to God, kneeling upon the shore, and kissed the ground with tears of joy, for the great mercy received," the admiral named the island San Salvador, after our Blessed Saviour, and solemnly took possession of it for their Catholic Majesties of Castile and Leon. At the same time such of the crews as had shown themselves doubtful and mutinous during the perilous expedition sought his pardon weeping, and prostrated themselves at his feet. This voyage also resulted in the discovery of other islands of the West Indies.

On the return of Columbus to Spain, the court was at Barcelona; and thither, after despatching a letter announcing his arrival, the discoverer proceeded in person. He entered the city in triumphal procession, was received by their Catholic Majesties in full court, and, seated in their presence, related the story of his voyage. All his honors and privileges were confirmed to him; the title of "Don" was conferred on himself and his brothers; he rode at the King's bridle; he was served and saluted as a grandee of Spain; and, greatest honor of all, a new and magnificent escutcheon was

blazoned for him, whereon the royal castle and lion of Castile and Leon were combined with the four anchors of his own coat of arms.

The great navigator made three subsequent voyages, discovering various islands and founding colonies. On May 20, 1506, he died. He was buried at Valladolid; but his remains were soon after transferred thence to the Carthusian monastery of Las Cuevas, Seville, where the bones of Diego, the second admiral, were also laid. Exhumed in 1536, the bodies of both father and son were taken over sea to Hispaniola (San Domingo), and interred in the cathedral. In 1795–96, on the cession of that island to the French, the august relics were reëxhumed, and were transferred with great state and solemnity to the cathedral of Havana, where they yet remain.

In person Columbus was tall and shapely, long-faced and aquiline, light-eyed and auburn-haired, and beautifully complexioned. At thirty his hair was quite gray. He was temperate in eating, drinking, and dress; and "so strict in religious matters, that for fasting and saying all the divine office, he might be thought professed in some religious order." His piety, as his son has noted, was earnest and unwavering; it entered into and colored alike his action and his speech. He was preëminently fitted for the task he created for himself; through all obstacles and difficulties he pushed on toward the consummation of his desire; and when the hour for action came the man was not found wanting.

To Columbus and to the Catholic Church, then, belongs the deathless glory of the discovery of our beloved land—an achievement which, in its influence on the well-being of the human family in all succeeding ages, is absolutely unrivalled in importance in the history of the world; for if the good priest of La Rabida, Father Juan Perez, had not befriended and aided the great navigator in his extremity, all his plans would have come to naught. And the first prayers offered up to Almighty God on the threshold of the New World were uttered by priests of the Catholic Church. Scarcely had these brave and pious men touched dry land when they humbly prostrated themselves before the throne of the Father

of all, devoutly thanked him for his mercy and care in bringing them safely through the dangers of the unknown deep, and besought his blessing on the newly discovered country.

The great discovery of 1492 was followed by other voyages. In all cases zealous Catholic priests accompanied the expeditions, and by the ecclesiastical law the religious jurisdiction over these new and vast missions belonged to the European diocese from whose ports the respective expeditions sailed. England while still Catholic now entered the field of American discovery. Two English voyagers, John and Sebastian Cabot, father and son, sailing from the port of Bristol, navigated along and landed on the northern shores of our continent, beginning with 1497; and an English Catholic priest, within five years (1502), chanted Latin hymns and litanies, and offered the Holy Sacrifice of the Mass, for the earliest English congregation assembled in America.

All subsequent English discoveries and colonies were conducted under the new or Protestant dispensation, without cross or priest or sacrifice, until the year 1634, when, under Lord Baltimore, with a body of English Catholic colonists, Catholicity, with civil and religious liberty, founded an altar and a civil constitution on the shores of St. Mary's River, in Maryland, source at once of our present Catholic Church organization and hierarchy, and model of the free and peerless Constitution of our country.

French explorers and apostles entered the field; Cartier in 1534, with Catholic priests and colonists, and Champlain in 1609, founded, at the north, what became New France; the Christian commonwealth extended from Quebec to Montreal, westward along our northern lakes, southward through the valley of the Mississippi to Louisiana and Texas: a vast empire, marked by a line of military posts and forts, sites of the first Catholic shrines, extending through a continent, and ennobled by the presence, the labors, and the sacrifices of a succession of Catholic missionaries, whose heroic lives and martyr deaths are worthy of the best ages of the Christian Church. Thus a vast continent and the western Church became allied to the ancient Church of France.

Florida, Texas, the Territories and States acquired by the United States from Mexico, extending from Texas to the Pacific and thence northward to the boundary between California and Oregon, were discovered, explored, and colonized by Catholic Spanish admirals, generals, and missionaries. Saintly priests accompanied the expeditions. A vast Christian empire was founded, acknowledging the temporal dominion of the King of Spain and the ecclesiastical jurisdiction of our Holy Father the Pope.

English, French, and Spanish agencies and elements thus contributed to the early formation of the Catholic Church and hierarchy of the United States. But prior to, and at the time of, the origin of the American hierarchy by the appointment of Rev. Dr. John Carroll as first Bishop of Baltimore, with jurisdiction extending over the entire United States and the Territories, the English colonies, now free and independent States, had been and were under the ecclesiastical jurisdiction of the vicars apostolic of London, and from an English Catholic bishop Dr. Carroll received consecration. The London vicariate apostolic, which has grown to be the present archdiocese of Westminster, an ancient English see restored, was thus the parent of the first American diocese.

The United States having succeeded to the rights and possessions of England at the treaty of peace and recognition of our independence, the Church adjusted herself to the new situation, and Dr. Carroll, the patriarch of the American Church, went to England for his consecration. Like the mother country then, America became, and has remained to our day, a missionary land, governed, through the Congregation of the Propaganda,[1] by the See of Rome. Such was the origin of the present imposing hierarchy of the United States.

After the apostasy of England from the faith of Edward the Confessor, St. Anselm, St. Thomas of Canterbury, and Sir Thomas More, the yearning of English Catholics to escape the direful persecutions under which they suffered at home, developed into plans of American colonization, and resulted in founding here an asylum

[1] See "The Propaganda," Volume I, page 18.

for Catholics seeking civil and religious liberty. Thus the penal laws of England against Catholics became interwoven with the history of the Catholic Church in America.

Persecution at home became the fountain from which free institutions sprang up abroad, for the oppressed Catholics saw their only hope in endeavors to consecrate in America a sanctuary for the conscience. The efforts of Lord Baltimore were preceded by a brave attempt of two other Catholic knights—Sir George Peckham and Sir Thomas Gerard—to found a colony for Catholics at Nurembega, within Newfoundland as then defined, but which was, in fact, within the present limits of the State of Maine. The expedition sailed from England on June 11, 1583, under Sir Humphrey Gilbert; the port of St. John, Newfoundland, was entered, a landing effected, the country taken possession of in the name of the Queen of England, and thence they proceeded for Nurembega. But the expedition was overtaken by storm, and Sir Humphrey Gilbert and his brave companions perished at sea. The other vessels, with the survivors, finally reached England.

The next effort to found in America an asylum for persecuted English Catholics was made in 1605 by Winslade, who had served in the Spanish Armada. The expedition sailed on March 5, 1605; reached the American coast; made Cape Cod, which they called St. George's, where they planted a cross; landed at Booth Bay, which they called Pentecost Harbor, where another cross was erected; and ascended the Kennebec River. Lord Arundel was a patron of this undertaking, which included in its high purposes the evangelization of the Indians. The expedition was not successful; had it been otherwise, New England might have been Catholic instead of Puritan.

The next Catholic movement was made under Sir George Calvert, afterward Lord Baltimore. In 1620, before he became a Catholic, he purchased the southeast peninsula of Newfoundland, and sent out a colony under Captain Edward Wynne at Ferryland. In 1624 he announced his conversion to the Catholic faith, without forfeiting the friendship of King James I, who raised him to the

peerage under the title of Lord Baltimore, and gave him estates in Ireland. Calvert himself sailed for America in 1627, reaching Avalon, as it was then called, with colonists and supplies, and accompanied by two seminary priests—Fathers Longvill and Anthony Smith. The colonists were not all Catholics, but Lord Baltimore accorded freedom of worship to his Protestant colonists, who had the ministration of Rev. William Stourton. This ungrateful man, on his return to England, filed an information against Lord Baltimore for permitting Mass to be said in the very land where religious liberty was given to Stourton and his flock!

In 1628 Lord Baltimore came out again to Avalon, with most of his family, to remain there, and was accompanied by another priest—Father Hacket. Perfect freedom of conscience was granted by Lord Baltimore to all who took part in the colony of Avalon; and he, rising above the bigotry of his times, thus began in Newfoundland that sublime system of civil and religious liberty which his son Cecilius afterward so nobly perfected in Maryland. Finding the climate too severe, Lord Baltimore, with his family, sailed southward; and it was Lady Baltimore who, delighted with the country about Chesapeake Bay, urged her husband to select that region for his settlement. They visited Virginia in October, 1629; and although he was a member of the Virginia Company, he was repulsed from her shores by Governor Pott and an official named Claiborne (who afterward became his bitter opponent in Maryland), who demanded that he should take the oath of supremacy. One of the noblest Englishmen of his day was not prepared to betray the ancient faith of all Englishmen, to which he had just returned, and in which the enjoyment of a free conscience was worth to him exile and every danger, labor, and privation. Leaving his family in Virginia, Lord Baltimore returned to England.

He had already written from Avalon to King Charles I on August 19, 1629, petitioning for a grant of land in Virginia, and the enjoyment of the same privileges granted him in Newfoundland. On arriving home, Lord Arundel joined him in his application, and the charter for a colony and grant of land in Virginia

was bestowed; but, on the vehement protest of Claiborne and other Virginia officials, who saw ruin to themselves from a Catholic colony in their vicinity, the King was constrained to revoke it.

On the persevering request of Lord Baltimore, however, a grant of land was made to him to the northward on the Chesapeake, together with a charter for a colony, which was named Maryland, or *Terra Mariæ*, in compliment to Queen Henrietta Maria. The charter was a liberal one, and secured to the Lord Proprietary and the colonists legislative power of broad scope. Before the charter received the great seal, George Calvert, first Lord Baltimore, died, and his son, Cecilius Calvert, second Lord Baltimore, succeeded to his estates, to his virtues, and to his statesmanship and plans, and was successful in having the same charter issued to himself.

In June, 1632, Lord Baltimore prepared to carry into effect the noble purpose of his illustrious father. Vessels were provided, conditions of settlement issued, and a colony organized. The leaders and controllers of the enterprise were Catholic gentlemen; and the artisans, laborers, and servants were Catholics and Protestants, between whom no distinction was made. The followers of each religion had the privilege of securing the services of clergymen of their profession, but the Protestants were too few to support a Protestant minister, while the Catholic colonists were accompanied by the learned and saintly Apostle of Maryland, Father Andrew White, and Father John Altham (or Gravenor), members of the English Province of the Society of Jesus, and by Thomas Gervase, a lay brother. The priests and their companions, servants, and lay coadjutors were entitled to take up lands and provide for their support like the other colonists; they were no charge on Lord Baltimore.

The expedition was placed in charge of Leonard Calvert, a brother of his lordship, who was appointed Governor of Maryland; and the vessels consisted of Lord Baltimore's own pinnace, the *Dove*, Robert Winter, captain, and the *Ark*, a chartered vessel, Richard Lowe, captain. After much opposition and many annoy-

ances, designed to delay or defeat the expedition, none of which daunted the brave heart of the Catholic nobleman or of Governor Calvert and his companions, the *Ark* and the *Dove*, freighted with the precious hope of freedom and of conscience, the pioneers of our own free institutions, the founders and legislators of civil and religious liberty in America, sailed, amid the prayers and benedictions of the just and good, from Cowes, on November 22, 1633.

After a stormy and protracted voyage, the colonists reached Chesapeake Bay in March, 1634. Father White wrote a detailed relation of the voyage, which gives us a most edifying account of this passage from the land of persecution to Freedom's chosen shores. The devotions and pious observances of the colonists are graphically described. From the exclusively Catholic character of every act performed, every litany chanted, and every name given to the points of land they passed, one would infer that the Protestants were few in number. On March 25, 1634, they landed on St. Clement's Island, and what followed we will give in Father White's own language, in his "Relatio Itineris," as translated:

> The year 1634 we celebrated the Mass for the first time on this island [St. Clement's]. This had never been done before in this part of the world.[1] After we had completed the sacrifice, we took upon our shoulders a great cross which we had hewn out of a tree, and advancing in order to the appointed place, with the assistance of the governor and his associates, and the other Catholics, we erected a trophy to Christ the Saviour, humbly reciting on our bended knees the Litanies of the Sacred Cross with great emotion.

Thus was founded the Land of the Sanctuary where all might worship and none be oppressed. From St. Clement's Governor Calvert visited the Indians of the neighborhood, and from their king, or chief, he purchased a territory of thirty miles. Due ceremonies were observed in taking possession. The Indian town, whose inhabitants were already abandoning their homes in fear of the fierce Susquehannas, was selected as the site of the settlement. It

[1] When Father White wrote these words, he was not aware that nine Spanish Jesuits had consecrated that territory with their blood over half a century before his arrival.

was called St. Mary's, and here the capital of the colony was established, and an oblong oval Indian bark house assigned to the Jesuit fathers, who, with Brother Gervase, soon converted it into a chapel. It stood near the old mulberry tree under which Governor Calvert parleyed with the Indians in friendly converse and purchased and paid for their lands. And here, too, in St. Mary's Catholic and Protestant dwelt together in harmony and peace.

The colonists were soon busy in erecting houses, the soil was tilled and planted, and the busy scenes of European life were enacted in the peaceful wilderness. The zealous priests immediately began to evangelize the gentle natives, to study their many dialects, and to found a Christian Church. In 1635 and 1637 other priests arrived, and in the latter year Father Philip Fisher became superior of the mission. The colonists soon located their lands, each gentleman being entitled to two hundred acres for every five men he brought over; and the priests, too, having no other provision made for them, availed themselves of the same conditions of plantation, and thus acquired in various localities bodies of land, the culture of which supported the entire body of the clergy in Maryland and maintained the missions. To this day the Jesuit missions and residences in Maryland stand on those ancient sites. Great success was experienced by the fathers in converting the Indians, and the good example of the converted king, Maquacomen of Patuxent, with whom Father White resided for some time, greatly aided them in their apostolic work.

By the express order of Lord Baltimore, set forth in a proclamation issued by him, perfect liberty of religious observance was accorded to the Protestants, who soon had a small church of their own, in the use and enjoyment of which they were protected. In 1637 and 1638 the General Assembly of the Province was convened, and all freemen were entitled to sit therein, including the Jesuit fathers; but the latter preferred giving their undivided time and labors to the sacred work of the Gospel, and asked to be excused from personal attendance. Laws were passed in 1638 for the prevention of religious dissension and excitement, and for protecting

all Christians in the worship of God according to their conscience; while the oath of office taken by the governors of Maryland from the first proves that religious liberty was the common law of the province from its foundation.

The work of the missionaries was zealous and untiring. Father Brock, now superior of the mission, labored, together with a lay brother, at St. Inigoes; Father Fisher, at St. Mary's, where a chapel was built and a cemetery laid out; Father Altham, among the numerous Indian population of Kent Island, on the Eastern Shore of Maryland; and Father White, successfully over a region one hundred and twenty miles in extent. But the young and hopeful Christian community had its misfortunes. The climatic diseases of the region did not spare them, and the severe labors and exposure of the priests made them especially liable to attack. Father John Knolles and Brother Gervase succumbed, the former within two months after his arrival. So also, in 1640, Fathers White and Altham were prostrated; the latter, exhausted by toil and hardship, fell a victim on November 5, 1640; while Father White, the main support of the missions, the master of the Indian languages, and the trusted friend of the red men, after recovery and relapse finally got well. But Father Brock, who had also enfeebled himself by his apostolic labors among the Anacostans, whose king he had converted, was accidentally shot while crossing the St. Mary's River. His loss was severely felt.

Notwithstanding these and other drawbacks, the young commonwealth waxed strong with increasing population. New accessions from the mother country were received every year, lands were granted to settlers and cultivated, improvements were erected, the Church flourished in conversions both among the Protestant whites and the Indians, and the mild and generous policy of Lord Baltimore, so well executed by his brother, Leonard Calvert, gave to the statesmanship of the world a lesson which is bearing noble fruit to our day.

The successes and reverses of the Maryland Church and colony were both great and seemed to come together. The conversion

of the young Empress of Piscataway, in 1642, by Father Fisher, then superior of the mission, encouraged the untiring labor of the devoted missionaries. This amiable Indian princess not only accepted Christianity with fervor, but also remained in the mission for Christian education and for the adoption of a civilized life. Father White, at Piscataway and at all the scattered stations, accomplished good results, and he continued to perfect himself in the mastery of the Indian languages. On one occasion this noble priest suffered greatly at the hands of the Puritan captain of a vessel on which he was a passenger on one of his trips of mercy, and made a narrow escape from being carried by force to New England, and also from perishing in the ice. But he availed himself of the opportunity to visit a neighboring Indian village and announce the Gospel of Jesus, which he did with great success, converting the chief of the village and the principal inhabitants. Whole families accepted the faith, and it only needed more missionaries to convert the entire population to Christianity. A number of Protestants from Virginia were also converted, a circumstance which aroused the animosity of the Virginia authorities, and a severe law, with penalties, was enacted against "Popish recusants." So great was the success of Father White at Port Tobacco that he abandoned Piscataway, exposed as it was to the ravages of the hostile Susquehannas, who had attacked a missionary station and slaughtered all the Europeans, and took up his residence at the former place.

Father Fisher, too, brought in golden conquests of faith. The Queen of Patuxent and her mother, the Queen of Port Tobacco, the wife and two sons of Tayac the Great, who had been acknowledged as emperor, and one hundred and thirty other Indians, accepted the Gospel. An account of how the missionaries conducted this great and arduous work, as given by one of their number, cannot fail to prove interesting:

> We [the priest, the interpreter, and a servant] are carried in a pinnace or galley, two rowing when the wind fails or is contrary, the other steering. We take with us a little chest of bread, butter, cheese, corn cut and dried

before ripening, beans, and a little flour; another chest with a bottle of wine for Mass, a bottle of holy water for baptism, an altar-stone, chalice, vestments; while a third box contains trifles for presents to the Indians—bells, combs, fish-hooks, needles, thread, etc.; a small mat to pitch as a tent when we have to sleep in the open air, and a larger one for rainy seasons. The servant is equipped for hunting, and for preparing food when taken. In our excursions we endeavor, where possible, to reach some English dwelling or Indian village by nightfall; if not, we land, and the missionary secures the boat, gathers wood, and builds a fire, while the others go out to hunt. If they take any game, it is prepared; if not, we lie down by the fire and take our rest. If fear of rain threatens, we erect our hut, and cover it with a larger mat spread over; and, thank God! we enjoy this humble fare with as joyful mind as we did more luxurious provisions in Europe: with this present comfort, that God imparts to us now a foretaste of what he will bestow on those who labor faithfully in this life, and he mitigates all hardships with a sense of pleasure, so that his Divine Majesty appears to be present with us in an extraordinary manner.

The harsh treatment meted out to Puritans in Virginia had driven many of them from that colony; Lord Baltimore had received them with hospitality, and extended over them the protection of religious liberty, as guaranteed by his proclamation. The royal authority in England was now overthrown, and the Puritan party had become powerful. But the Puritans proved ungrateful. In 1645, aided and abetted by Claiborne, the bitter enemy of the Catholics and of Lord Baltimore, and led on by one Ingle, a sea captain and man of desperate character, they assumed a hostile attitude toward the colony, held Kent Island by force against Governor Calvert's efforts to recover it, and, resolving to overthrow the Proprietary Government, invaded St. Mary's County, drove out the governor, who was forced to seek shelter in Virginia, and plundered the houses of the leading Catholics. The priests were also special objects of their cruelty and plunder; the missionary residences and estates at Potopaco and St. Inigoes were pillaged and almost destroyed; and the venerable Father White and Father Thomas Copley were seized, thrown into prison and ironed, and finally sent to England as prisoners.

In England these two noble confessors of the faith were indicted under the penal laws against Catholic priests; and although they pleaded that they had been brought to England by violence and against their will, and could not be lawfully convicted, they were by special order sent into perpetual banishment. Enfeebled by age, by the labors of the Maryland mission, and by the cruelty he suffered from Claiborne and Ingle, Father White sank into the grave. The saintly old priest predicted the day of his death, and received the last call with heroic virtue. He died on December 27, 1656, at the house of an English nobleman in Hampshire, near the residence of St. Thomas of Canterbury. His purity of life, his great learning, his ardent zeal and indomitable courage, all crowned by his heroic death, entitle him to rank among the noble martyrs of the Church. After the abduction of Fathers White and Copley, other priests remained in Maryland to continue the arduous work; but these, too, were hounded down by the Puritans. Some met death with noble faith and courage; others fled to Virginia. At the end of this shameful period of persecution there was not a Jesuit priest to be found in Maryland, the Land of the Sanctuary, which the Catholics had founded and thrown open to the very men who now turned on and destroyed their benefactors.

With the overthrow of Lord Baltimore's authority in Maryland, the Maryland Church, too, was banished. Lord Baltimore, thinking all was lost, sent orders for packing up and removing his personal effects. But his more resolute brother, Governor Leonard Calvert, assembled a force in Virginia, and returning to Maryland, suddenly recaptured the province for the Lord Proprietary, and the Jesuit missions were restored. Governor Calvert, however, spent with the labors and hardships of his arduous task, soon afterward succumbed, and died on June 9, 1647, leaving behind him a name illustrious among the enlightened, wise, and just law-givers of the world.

The increased immigration of Catholics from England, and the conversions effected by the fathers among the Protestant inhabitants, had given the undoubted numerical majority to the Cath-

olics, and the government of the colony was in Catholic hands, when Lord Baltimore appointed William Stone, a Protestant, as governor in 1647, exacting from him the oath in support of religious liberty.

We now approach the proudest event in the history of Catholic Maryland, first-fruits of the Assembly convened at St. Mary's on April 2, 1649, by Governor Stone, acting under Lord Baltimore's orders. A great Act of Religious Liberty was, with other laws, prepared in England and sent over by Lord Baltimore to Maryland for the action of the Assembly. This act was passed unanimously by a legislative body composed chiefly of Catholics, and approved by the Lord Proprietary on August 26, 1650. The statute, after forbidding and providing penalties for violence in religious controversy, and opprobrious epithets in religious disputes, contains the following noble enactment:

> And whereas, the enforcement of conscience in matters of religion hath frequently fallen out to be of dangerous consequence in those commonwealths where it has been practised; and for the more quiet and peaceable government of this Province, and the better to preserve mutual love and unity among the inhabitants, no person or persons whatsoever within this Province, or the islands, ports, harbors, creeks, or havens thereunto belonging, professing to believe in Jesus Christ, shall from henceforth be any way troubled or molested, or discountenanced, for or in respect of his or her religion, in the free exercise thereof, within this Province or the islands thereunto belonging, nor any way compelled to the belief or exercise of any other religion, against his or her consent.

This great statute not only received the praise of George Bancroft,[1] and of other illustrious historians and commentators, but Chalmers says that Lord Baltimore "laid the foundation of his province upon the broad basis of security to property and of freedom of religion."[2] And Judge Story says that Lord Baltimore "introduced into his fundamental policy the doctrine of general toleration and equality among Christian sects."[3] Dr. Döllinger, too (and his words will doubtless be received with great respect by

[1] History of the United States. [2] Annals. [3] Commentaries on the Constitution.

Protestants), says: " The first who were in earnest about religious freedom, and who really placed the two religions on an equality, were the Catholic Englishmen who, toward the middle of the seventeenth century, founded the colony of Maryland, under the leadership of Lord Baltimore." [1] Thus, too, Thomas Coit, a Protestant author, writes: " In Maryland, as the Roman Catholics claim, the rights of conscience were first really acknowledged in this country. This is a fact I never knew disputed by good authority; and, though a Protestant, with all my heart I accord them the full praise of it with the frankest sincerity." [2] Maryland now, with a majority of Catholic inhabitants estimated at three-fourths, seemed destined to a career of peace and prosperity.[3] The missions were sustained by the priests with holy zeal, and Lord Baltimore in 1651 granted to the Indians ten thousand acres of land.

In the same year a note of warning to Catholics was heard in an obnoxious oath prescribed by a legislature in which Protestants predominated. This unjust oath many Catholics refused to take. Persecution followed, under the commissioners representing the Commonwealth of England, and Maryland was again without priests and without a Church. But when the Commonwealth fell, the Proprietary Government of Maryland was restored, and the Jesuit missions again opened. Protestants now, however, outnumbered Catholics, and the position of the latter was precarious. Such was the Protestant feeling against Catholics that, during the pestilence which visited Maryland in 1670, when the scarcity of Protestant ministers threw nearly the entire care and visitation of the sick on the Catholic priests, the works and visits of mercy and consolation extended by these good men to the sick and dying were publicly and officially denounced as " Popish enormities," and Catholic priests were forbidden to visit the afflicted.

[1] The Church and the Churches.

[2] Puritanism; or, A Churchman's Defence.

[3] The voluntary testimony of these Protestant writers is cordially recommended to the narrow and pitiful souls who, in oath-bound and light-shunning conspiracies, whether of "Know-nothingism," "A. P. A.-ism," or other crazy "-ism," vent their futile bigotry and malice against their Catholic fellow-citizens.

In 1677 the first Catholic school in Maryland was established. This place of study was a preparation for St. Omer's, where its scholars went for the completion of their education, until the Catholics possessed their own college at Georgetown, after the overthrow of Great Britain and the establishment of the independence of the United States. Numerous Catholic churches were also built with means supplied by the piety of the faithful; and the Protestants, indifferent at first, had gradually erected a number of their own churches.

On the accession of William of Orange to the English throne, Maryland was proclaimed a royal province, and an act was passed by the legislature (from which Catholics were excluded) for the establishment of the Protestant religion in Catholic Maryland. The Church of England, once established, not only excluded and punished Catholics, but Puritans also, thus repaying the latter for their ingratitude in turning upon the very Catholics who had received and protected them in the province. Attempts were made to enforce on all the external practice of the established English worship and the use of the Book of Common Prayer in all places of religious worship; and nothing but the protests of Protestant non-conformists prevented this from being done. The Catholics, founders of the province and promulgators of religious liberty, were now the only victims of intolerance. Even the first Catholic shrine in Maryland, the little Chapel of St. Mary, was forcibly closed, and prosecutions were followed up against any priest who attempted to open or bless a Catholic place of worship.

Under all these persecutions the faithful increased, as has ever been the case from the earliest ages of the Church, and new priests came over from England to labor in that arduous vineyard. Jesuits and Franciscans worked in harmony, and made more converts than ever. But the death of Father Haddock, the last of the Franciscan missionaries, in 1720, ended the Franciscan mission in Maryland, and left the Jesuits sole laborers in the field. In 1725 these zealous men challenged the Protestant ministers to public discussion of their respective tenets of faith, but the latter declined the encounter.

In 1745 the Catholic school was removed to the quiet and secure shades of the flourishing mission of Bohemia. The success of this classical school was a marvel; the number of scholars averaged about forty, including the sons of the leading Catholic families. John Carroll, afterward first Bishop of the American Church, was a student at the Bohemia school, which was, in fact, the precursor of the present University of Georgetown. In 1746 the spirit of intolerance once more broke out against the Catholics, and additional severe legislation was attempted, which failed by reason of its excessive penalties; and yet the highest Protestant testimony vouches for their irreproachable lives and conduct. About 1757–58 the estimated number of Catholics in Maryland was ten thousand adult communicants, and as many more too young to receive holy communion.

In 1774 the devoted missionary band of Maryland received an important accession in the person of Rev. John Carroll, S. J. (the former student at the Bohemia classical school), who came from England and settled in his native country, influenced in great measure by the growing discontent of the American colonies under the British yoke.

And now drew near the great and bloody struggle that was to end in the complete overthrow of Great Britain and the evacuation of our country by the British forces. Catholics, as a religious body and as citizens of this great Republic, have just cause for pride at the part taken by their forefathers at the Revolutionary period in aid of the struggle for our national independence. The Catholics of the Revolution were singularly and exceptionally united in their support of the national cause. While the Methodists espoused the Tory and English cause; the Episcopalians were signally divided, and a large proportion of them opposed the cause of independence; the Quakers, availing themselves of their general opposition to all wars, were not with us; and the other sects were more or less divided, the few Catholics who supported the cause of England were persons of no position, and could almost be counted on one's fingers. Efforts of the British Government in

1778 and 1779 to form a royal regiment of Catholics proved an utter failure.

The sympathies of the entire Catholic body, priests and people, were with the cause of American independence. Catholics joined the American army and served in the militia in great numbers. The muster-rolls of the army show that it literally swarmed with Roman Catholic soldiers; and while it is obviously impossible to mention all the Catholic officers who signally distinguished themselves in the service of their country, a few names may be taken from those glorious rolls. In the Pennsylvania State Line, Stephen Moylan, brother of Bishop Moylan, served as an officer under Washington at the siege of Boston, won the confidence and personal friendship of the commander-in-chief, and in 1777 was made a colonel of cavalry. General John Sullivan was one of the illustrious leader's most trusted commanders. Commodore John Barry, in the navy, rendered most gallant and valuable services in several engagements; the British flag was several times lowered to his victorious ship, the *Lexington*; he was singularly and almost uniformly victorious, and is regarded in history as "the Founder of the American navy."[1] In the Pennsylvania State Line the gallant services of Colonel Doyle and Captain Michael McGuire also deserve mention. In the Maryland Line, Washington's favorite soldiers, the names of old Catholic families often occur on the muster-rolls. All the Catholic clergy of Maryland and Pennsylvania threw their influence on the side of the struggling colonies. The Rev. Peter Gibault, Catholic pastor at Kaskaskia, also rendered important service to the Continental cause. He went from village to village, exhorting the French and Indian members of his flock to adhere to the cause of the struggling colonies. He celebrated the first Fourth of July in the late French territory of the Illinois at Kaskaskia; and when the Kaskaskia Company, under Captain Charlevoix, joined the forces sent to reduce Vincennes, he bestowed the blessing of the Church on the men and the cause. Another French com-

[1] The services of this great man to his adopted country have been fittingly commemorated by the erection, in the Nation's capital, of an imposing monument to his memory.

pany of Catholics, under Captain Vigo, rendered gallant service to the patriot cause. In 1780, when Detroit was in the hands of the British, among the most gallant of the brave men sent to recover the place was the Catholic captain La Balme, who fell heroically in the attack. On land and sea, wherever a Catholic was found, his bravery was conspicuous.

The scope of this chapter makes it impossible to include any detailed account of the invaluable services rendered by Catholic France and the other Catholic powers of Europe to the cause of American independence, both by their armies and their fleets. Many Catholic military and scientific men and officers, at the outset of the struggle, volunteered their services to Congress, and brought to the patriot cause the skill and experience acquired in European scientific schools and on European battle-fields. To France are we chiefly indebted for most important aid in our struggle. While Hessians and other military hirelings were drawn by England from Protestant countries, all the Catholic nations manifested their sympathy with the American cause. France sent over not only her armies and fleets, but also aided Congress with money and war supplies. Spain, too, sent over financial and warlike aid. The Catholic states of Italy and the Catholic princes of Germany, by their opposition, put an end to England's drawing mercenaries from Protestant Germany. Among the European Catholic heroes who fought for our cause we should mention Lafayette, Rochambeau, Armand, Pulaski, Duponceau, of the land forces, and Count de Grasse, of the French navy. Not only did these and others fight side by side with the Continentals, but many of them rendered invaluable services in drilling and disciplining the Continental recruits, and in turning raw militiamen into trained soldiers.

Educated with traditional prejudices against Catholics and their faith, the American people now saw cause for thinking better of them, both in the loyalty and services of American Catholics and in the invaluable aid rendered to us by Catholic countries, and again by being brought in contact with cultivated and able military and naval officers, and with pious, learned, and accomplished priests,

who came as chaplains in the French army and fleet. These chaplains gave Catholic services at the posts where they were on duty, for the French and such Americans as might attend. A change of sentiment came over the public mind. The selectmen of Boston followed the crucifix in procession through the streets of the city. A similar scene was witnessed in Newport, and at the celebration of Mass and the chanting of the " Te Deum " at Philadelphia after the surrender of Cornwallis.

The services rendered to our cause by Catholic Spain have never been sufficiently appreciated. While England was intriguing for the alliance of Russia, and the privilege of enlisting in Russia soldiers to fight against us, Spain induced the European powers to assume an armed neutrality, thus defeating England's schemes in Russia, the latter country joining the other neutral nations. Spain also offered to mediate between England and her colonies. Later she declared war against England, and the Spanish authorities in Louisiana extended sympathy and support to our cause by protecting and aiding our ships. The Spanish commander there besieged Baton Rouge, then in possession of the English, and compelled its surrender. Pensacola was garrisoned by English soldiers and by Hessians. The Spanish commander Galvez, joining the French and Spanish squadrons, assisted with land forces the siege of the place, forced its surrender, and broke the power of England at the south. So, too, the coöperation of the French citizens of our northwestern and western territories was spontaneous, gallant, and serviceable. While Protestant sentiment in Europe generally inclined against us, every Catholic impulse was in our favor.

Prominent among the Catholic laity was Charles Carroll, who had already gained reputation as a patriot at the outset of the controversy by triumphantly defending the rights and freedom of Americans, under the title of " First Citizen," against Daniel Dulany, then the ablest lawyer in Maryland, if not in the whole country, a friend of the royal cause, who wrote under the title of " Second Citizen." Mr. Carroll, a man of large wealth and a de-

vout Catholic, was a liberal benefactor of the Church, and had given a site for a church in Baltimore. He was also one of the signers of the Declaration of Independence, and the last survivor of that illustrious body of citizens who had put their names to the immortal Charter of Liberty. When he was about to sign his name to the Declaration, some one remarked: "There go several millions; but there are several of the same name." Mr. Carroll, who had by this time signed his name, in order that no doubt might exist as to which Charles Carroll it was, added to his signature the name of his estate and residence, "of Carrollton;" and few names in American annals are more distinguished than that of Charles Carroll of Carrollton. Governor Lee of Maryland was also a prominent Catholic patriot and promoter of the success of the War of Independence. Daniel Carroll, patriot brother of patriot priest, was influential in behalf of the struggling colonies. Governor Lee, Mr. Carroll, and Thomas Fitzsimmons were members of the Continental Congress.

In 1776 Congress sent an embassy to Canada to secure its alliance or neutrality. This embassy was composed of four eminent citizens, two of whom were Catholics. The commissioners were Benjamin Franklin, Charles Carroll of Carrollton, Samuel Chase, and Rev. John Carroll. The journey to Canada was made in winter, and it was no small undertaking to meet the exposure, fatigue, and inconveniences of such a journey before railroads were introduced. The commissioners found the Canadians content with their condition under British rule. The Quebec Act gave them all they could demand for their religion, and the sentiments of hostility to the Catholic faith which had been manifested in Congress and among the American people, though entirely offset by Catholic patriotism in the Revolution, repelled the Canadians. Dr. Carroll pleaded our cause with the Canadian clergy as well as he could, but found his mission fruitless. He and Dr. Franklin returned to Philadelphia in May, travelling from Albany in a private carriage. On his return, Dr. Carroll resumed his missionary labors at Rock Creek.

After the adoption of the Constitution and the election of

Washington as first President, the Catholics of the United States, through Rev. John Carroll (who was already elected, though not yet consecrated, first Catholic bishop), Charles Carroll of Carrollton, and Daniel Carroll of Maryland, Dominick Lynch of New York, and Thomas Fitzsimmons of Philadelphia, representing the clergy and laity, in March, 1790, presented an address to President Washington, and received from him an answer honorable alike to that illustrious man and to those he addressed. The address and the reply are as follows:

THE ADDRESS.

SIR: We have been long impatient to testify our joy and unbounded confidence on your being called by a unanimous vote to the first station of a country in which that unanimity could not have been obtained without the previous merit of unexampled services, of eminent wisdom and unblemished virtue. Our congratulations have not reached you sooner because our scattered situations prevented the communication and collecting of those sentiments which warmed every breast. But delay has furnished us with the opportunity not only of presaging the happiness to be expected under your administration, but of bearing testimony to that which we experience. It is your peculiar talent, in war and in peace, to afford security to those who commit their protection into your hands. In war you shield them from the ravages of armed hostility, in peace you establish public tranquillity by the justice and moderation not less than by the vigor of your government. By example as well as by vigilance you extend the influence of laws on the manners of your fellow-citizens. You encourage respect for religion, and inculcate, by words and actions, that principle on which the welfare of nations so much depends—that a superintending Providence governs the events of the world and watches over the conduct of men. Your exalted maxims and unwearied attention to the moral and physical improvement of your country have produced already the happiest effects. Under your administration America is animated with zeal for the attainment and encouragement of useful literature; she improves agriculture, extends her commerce, and acquires with foreign nations a dignity unknown to her before. From these happy events, in which none can feel a warmer interest than ourselves, we derive additional pleasure by recollecting that you, Sir, have been the principal instrument to effect so rapid a change in our political situation. This prospect of national prosperity is peculiarly pleasing to us

on another account, because while our country preserves her freedom and independence, we shall have a well-founded title to claim from her justice the equal rights of citizenship as the price of our blood spilt under your eyes, and of our common exertions for her defence under your auspicious conduct—rights rendered more dear to us by the remembrance of former hardships. When we pray for the preservation of them where they have been granted, and expect the full extension of them from the justice of those States which restrict them—when we solicit the protection of Heaven over our common country, we neither omit nor can omit recommending your preservation to the singular care of Divine Providence, because we conceive that no human means are so available to promote the welfare of the United States as the prolongation of your health and life, in which are included the energy of your example, the wisdom of your counsels, and the persuasive eloquence of your virtues.

In behalf of the Roman Catholic clergy,

J. Carroll.

In behalf of the Roman Catholic laity,

Charles Carroll of Carrollton.
Daniel Carroll.
Thomas Fitzsimmons.
Dominick Lynch.

President Washington's Reply.

Gentlemen: While I now receive with much satisfaction your congratulations on my being called by a unanimous vote to the first station of my country, I cannot but duly notice your politeness in offering an apology for the unavoidable delay. As that delay has given you an opportunity of realizing, instead of anticipating, the benefits of the General Government, you will do me the justice to believe that your testimony of the increase of the public prosperity enhances the pleasure which I would otherwise have experienced from your affectionate address. I feel that my conduct in war and in peace has met with more general approbation than could reasonably be expected; and I find myself disposed to consider that fortunate circumstance, in a great degree, resulting from the able support and extraordinary candor of my fellow-citizens of all denominations. The prospect of national prosperity now before us is truly animating, and ought to excite the exertions of all good men to establish and secure the happiness of their country in the permanent duration of its freedom and independence.

MOST REV. JOHN IRELAND, D.D.

ARCHBISHOP OF ST. PAUL

America, under the smiles of a Divine Providence, the protection of a good government, and the cultivation of manners, morals, and piety, cannot fail of attaining an uncommon degree of eminence in literature, commerce, agriculture, improvements at home and respectability abroad. As mankind become more liberal, they will be more apt to allow that all those who conduct themselves as worthy members of the community are equally entitled to the protection of civil government. I hope ever to see America among the foremost nations in examples of justice and liberality; and I presume that your fellow-citizens will not forget the patriotic part which you took in the accomplishment of their Revolution and the establishment of their government, or the important assistance which they received from a nation in which the Roman Catholic faith is professed. I thank you, gentlemen, for your kind concern for me. While my life and health shall continue, in whatever situation I may be, it shall be my constant endeavor to justify the favorable sentiments which you are pleased to express of my conduct; and may the members of your society in America, animated alone by the pure spirit of Christianity, and still conducting themselves as the faithful subjects of our free government, enjoy every temporal and spiritual felicity.

G. Washington.

This chapter cannot be more fittingly concluded than by quoting from an eminent Catholic writer words which apply with peculiar force to conditions which confront us in our beloved country to-day:

The Catholic Church has flourished under all forms of government. Her Divine Founder has given her an organism capable of adjustment to every legitimate human institution. She tends to make the people loyal to the reasonable authority of the state, and her influence will strengthen them in the virtues necessary for the public welfare. She has always done so.

But the form of government of the United States is preferable to Catholics above other forms. It is more favorable than others to the practice of those virtues which are the necessary conditions of the development of the religious life of man. This government leaves men a larger margin for liberty of action, and hence for coöperation with the guidance of the Holy Spirit, than any other government under the sun. . . . The Catholic Church will, therefore, flourish all the more in this republican country in proportion as Catholics in their civil life keep to the lines of their republicanism. . . .

We do not need the imperial or kingly ideas of the Old World as aids to our spiritual life as Catholics, any more than we want its anarchical ideas as helps to civil freedom as citizens. . . . If, as many think, democracy will soon assume control of public affairs, the question is, What kind of a democracy will it be—what influence will be powerful enough to guide it morally aright? No sectarian form of Christianity can be the guide of mighty human forces. So far as men are sectarians, so far do they deviate from the universal truth; and only the universal principles of reason and revelation, grasped and wielded by such an organic world-power as the Catholic Church, can guide aright the tumultuous masses of mankind when the transition from one phase of civilization to another has begun. The power that could tame the barbarian ancestors of the civilized world exhibits . . . a force competent to guide to its proper destiny the baptized democracy of our day.

CATHOLICITY THE SANCTITY OF AMERICA[1]

The American nation yet in its youth—Its amazing material and intellectual growth—Great questions not yet decided—Religion the vital principle of the people's life—America looking for the truth—Bound to become Catholic—Strength in unity—Patriotism, or love of country—Religious union—What it stands for—The immutable principle of eternal responsibility—Evils of manifold forms of religious worship—The principles of Catholicity—The Church's divine commission and guarantee—Jesus Christ in the Blessed Eucharist—Political freedom and religious unity of Catholics—Failure of the religion of private judgment—*Ego sum lux mundi!* ("I am the light of the world!")—The principle of disunion in Protestantism—Revealed truth often transcends the human mind—From religious disunion spring social and political dissensions—Historical truths of the Catholic Church—Her great work in behalf of morality and good citizenship—The inviolable sanctity of the marriage-tie—How the Church protects the wife—No Catholic can separate a mother from her children—Divorce rending modern society, as Samson rent the temple of the Philistines—The Catholic Church alone upholds the falling edifice—Protector of the home—Future of America must be Catholic—No slavery in Catholicity—To accept the truth and be incapable of contradicting it is the supremacy of liberty—"You shall know the truth, and the truth shall make you free"—Difference between Catholicity and Protestantism illustrated—The Catholic faith the highest form of intellectual freedom—The Catholic priesthood—"Blessed are the poor in spirit"—The Catholic Church the stanch friend of republics—Her appeal is always to the people—The great, generous heart of America—The crowning grace of unity of faith and sacramental sanctity—Ancient despotisms will do homage to magnificent Columbia.

ADDRESSING, as I have the honor to do, an audience of American ladies and gentlemen, I must begin by reminding you that you are a young nation; that when you compare your age with that of other peoples and nations, you are as but an infant in swaddling-clothes, while other nations are decrepit old men. Ireland was converted to Christianity more than one thousand years before Christopher Columbus was born. This will

[1] Address delivered by Father Thomas N. Burke, O.P., in St. Mary's Church, Perth Amboy, New Jersey, November 7, 1872.

give you some idea of the respective ages of nations and of empires. Being thus young, two things must strike the observant and attentive mind in looking at America. First, the thinking man is simply struck dumb with amazement in the face of so much material and intellectual greatness, the fruit of so few years. You are a nation but of yesterday; yet you have outstripped the oldest races and nations upon the earth in the march of civilization, in the cultivation of the sciences and the arts. You are but a nation of yesterday, and yet the oldest and the most civilized peoples on the face of the earth not only take from you examples of government, models of machinery, but even upon great moral and historical questions they send their best, and their most enlightened, and their most learned sons to make an appeal to the intelligence of America and vindicate the actions of centuries long gone by.

The second thing that must strike the attentive mind, contemplating this land, is that, great as the progress has been, wonderful as the intellectual and material development is, there are still questions, the deepest, the greatest, the most vital that can affect the life and the future of any people, that are not yet decided in America. Among these, I hold that the very greatest is the question of religion. There lies the vital principle of the source of the people's life; there lies the great secret of their strength, of their energy, of their united action; there lies the secret of that spiritual life which must be in a people before they can become really great. For it is not mere material prosperity, and breadth of material domain, or mineral resources, or might in arms, that make the true life of a people. These are the adornments of the life of a people. But the real life of a people, like the life of a man, is the spiritual life—the moral life that is within them—and this depends entirely upon that people's religion. Is this great religious question settled in America for ever and for aye? I was greatly struck two or three months ago, on reading an article in a very clever and well-conducted New York paper, which described the various preachers and orators around that city, the multitude of varying doctrines that they taught, the contradictions that one gave

to the other, and then it said: "In the midst of this hubbub of religious controversy, America goes from one man to another, looking for the truth." The question, then, is not settled; and the highest intelligence of America admits that this land is yet to choose its religion.

Now, I am a Catholic priest; and, naturally and professionally, I speak from out of the convictions of my mind and my heart, of what is called the Catholic religion; and I assert that America is bound to become Catholic, and that Catholicity never will be a danger, but a true safety—a certain source of greatness—to this mighty land. First of all, I hold that the Catholic religion will be the true safety of America. Secondly, I will endeavor to prove the assertion, that it cannot by any possibility be a source of danger or of weakness to this land.

What is the first element of the salvation of a people? What is the first great element of a people's strength? I answer, it is *unity*. You remember the familiar old adage, "Union is strength." You know that the Almighty God in heaven is omnipotence itself. And why? Because he is unity itself. You know that power always goes hand in hand with unity. You know how jealously the nations endeavor to keep their component elements together, and how fond they are, in cases of federal or internal importance, of saying, "*Quis separabit?*"—"Who shall break us up or disunite us?" Union is strength; disunion, weakness. I need not give you the history of the land that bore me, whose history I know better than that of any other people. There I find a people disunited upon every question except one; and on that one question they were united; upon that one question they agreed; and that was the question of Ireland's Catholicity. The finger of England was able to erase the name of Ireland from the list of the nations, because Ireland, as a nation, was disunited. The right hand of England, battling for three hundred years, has been paralyzed, unable to shake or to destroy Ireland's Catholicity, because on the question of religion England encountered a united people. When, therefore, we come to consider the real safety and greatness of a nation,

the very first thing to find out is some common principle upon which you can really unite.

It is upon the principle of patriotism or love of country that states are founded. If you have no rallying-point; if you have no idea upon which you can gather up all the scattered elements of the nation, and unite them in unity of thought and love, you have not even the elements of a people. Among those grand ideas upon which a nation rests, making millions and, perhaps, hundreds of millions united as one man, what is the strongest principle represented? I answer, it is the religious principle. Religion—a common religion professed by *all*—that is the strongest central point of unity that God or man can establish in the heart of a nation. Why do I say this? First of all, because if you take any other one point upon which you seek to unite a people, you will find that it cannot be compared to the unity of religious thought. Let us suppose that they are united upon some grand political platform; the circumstances of to-morrow or the next day may shake the minds of many; the circumstances may so change that what was patriotism and sound policy to-day, may become the ruin of the nation to-morrow. Weak minds are shaken; they are divided; they go off into a thousand forms of political belief, with the changing circumstances of the year. "A man should stand to his principles," you say. Certainly; and be firm and unchangeable in them; but remember that the greatest enemy the state ever had is a man who does not know how to adapt his conduct, to shape his political action, by the exigencies of the circumstances of the day.

Take any other principle upon which you seek to unite a people, and you have the elements of discord and dissension in the very heart of it, just as the tint that comes in autumn lies in the heart of the rose when it opens in the spring and in the summer of the year. There is only one principle that will never change, that remains the same for ever and ever, to which men can always go, upon which they can always fall back as upon a certain rallying-point that will never be wanting to them; like the rock against which the Roman of old planted himself and with heroic hand

swept his enemies before him, because the rock was behind him to protect him. This one principle is the principle of religious union. It represents God; it represents conscience; it represents the affirmation of the will; it represents a man's hopes for the eternity that lies before him. These are things that do not change from the circumstances of the hour; and the unity that springs from them is like the unity of the Father, Son, and Holy Ghost in heaven; it is a unity that can never be dissevered or broken, but must remain the same forever.

The second reason why religious unity is the strongest point that can unite a people is, that on no other principle can you unite them so as to make that principle a guarantee of their conduct and their lives. A man may belong to a political party. When the time comes for action, he may get sulky and decline to act with the party, and say, "I will not vote at this election; I will not make a speech; I will not use my influence among my fellow-citizens; I will not tell them what my sentiments are." And his friends say, "He is wanting to us in the very hour of our danger." Again, a man may be subject to influences that will oblige him to draw back, and to refuse to act with his party. Unite men on any principle that you will, you are never sure of their acting up to that principle until you put the hand of God upon their conscience; until you enclose in that religious grasp all their future hopes; until you establish in their minds the immutable principle of eternal responsibility for thought, word, and act. Then, and only then, have you a guarantee that in the hour of difficulty, of trial, and of danger your man will be up to the mark, because he will be afraid of God if he is not.

Now, where, I ask you, is this great Republic of America to find the element of unity which will be the secret of her mighty power and strength in time to come, if she refuses to become Catholic? Where is it? Some years ago, a very learned and distinguished Englishman, a public lecturer, congratulated the English people upon the multitude of different churches and sects that were in the land. He said: "I see, in the small country town, the Meth-

odist preaching-house, the Baptist conventicle, the Quaker's modest, humble meeting-house, the old village church, with its tower and its peal of bells, the Catholic church, with its cross and its images around. I rejoice," he said, " for the multitude of these, and the multiplication of them shows how deep is the religious principle in the English mind, and how fruitful it is in manifold forms of religious worship." Now, he embodied the very first principle of Protestantism in that remark.

Remember that there are two principles upon which all religion is based; namely, the principle of authority and the principle of a man's own reason and judgment. Every religion that exists appeals either to one or the other of these. Every religion either says to man: " Be as a little child, submit your intelligence, be content to be taught; when you acknowledge the logical necessity of an authoritative voice to teach you, then take the word and obey it." Or it says to him, " I have no authority; you have authority; your own judgment, your own reason is the last, the ultimate tribunal to which I can make my appeal; and whatever decision your own individual judgment comes to, let that be the corner-stone and foundation of your personal belief." It is one or the other of these two. One is the principle of Catholicity, namely, the voice coming with a divine commission, and saying, " Here I am, here is my diploma; if you believe the Scripture, see what it says of me; it says of me that the gates of hell shall never prevail against me. It says that the Spirit of Truth has come upon me to remain and to wrap me in the truth forever. It says of me that the Son of God himself declared that he would be with me all days unto the consummation of the world; and it also says of me that I received from the lips of the incarnate God the command and the commission to go forth and to teach all nations. It says, moreover, of me that, when I lift up my voice to teach the nations, he that will not hear that voice is, in the sight of the Son of God, a heathen and a publican." These are the words of Scripture; these are the principles upon which Catholicity is based.

Now, as to the authority. That is one and only one, and that

one principle of authority is a divine commission and a divine guarantee that no falsehood can ever enter into the burden of the Church's teaching. Therefore, that teaching must create unity. And, in fact, ask the first Catholic man that you meet any question touching the faith; he will answer you; and it is not he that answers, but it is two hundred millions of Catholics the world over that speak in his voice. Ask the first Catholic child that you meet —" Is Christ present in the Blessed Eucharist?" And with the voice of two hundred millions speaking as from one man, he will answer, " Yes, he is there as truly as he is at the right hand of the Father in heaven."

On other questions we are broken up. Where is there a class of people more disunited than we Catholics are on every question? Every man has perfect liberty. I may be, at home in Ireland, a Whig or a Tory, and you may be here a Republican, or Liberal-Republican, or Democrat. Every man is at liberty. We are broken up into national sections, and there is a great deal of national antipathy; and Catholics in Ireland have no great liking for Catholics in England. The French that were fighting last year, and the Bavarians that were fighting against them,[1] were both Catholics; and there they were, putting each other to death. Divided by national interests, or philosophic and historic ideas, as we are, the moment we fall back upon religion every solitary Catholic in the world, that knows his religion, represents two hundred millions in the world. In other words, there is a perfect unity of thought, of faith, and practice in religion. How grand is this! Is there anything like it in the world? What is the religion that revolted against the Catholic Church and refused to adopt this principle? It is an appeal made to the private judgment and the personal intelligence of every man. Now, I am going to say a strong thing. I shall defy any man living to find for me in the Scriptures, from the first chapter in Genesis to the last chapter in the Apocalypse, one sentence in which Almighty God can be proved to have said that the private judgment of man is to be the standard of his

[1] Father Burke here refers to the Franco-German War of 1870–71.

religion. Everywhere it is authority. In the Old Testament it is: "Thus saith the Lord." This was the word on the lips of every prophet: "Hear, O Israel; thus saith the Lord of Hosts." In the New Testament it is the same. It is still authority; it is authority everywhere. "Whatever the Father hath told me, that I have told you," says Christ to his apostles. "As the Father sent me with power, so do I send you." "I am the light of the world—*Ego sum lux mundi.* Ye also are the salt of the earth." So do we find that nowhere in the Scriptures is the fallible, changeable judgment or reason of man made to be the standard of divine truth.

Now, the principle on which every religion, outside of the Catholic Church, is based, is that changeable standard. Here is a book, the Bible—the most difficult book that ever was printed; a book which in itself tells us that the unwary and unstable will pervert it to their own destruction. Take this book and find your religion in it, and whatever interpretation you put upon these given passages—those truths which have puzzled so many theologians and philosophers—that is to be your religion! What follows from this? As many religions as there are minds to interpret the written word of the Bible without a guide.

I remember once a poor man in Ireland saying to me: "Your Reverence, tell me how many different religions are there outside of the Catholic Church?" "Well," I said, "I don't know, but I imagine there must be nearly a hundred different forms of Protestantism." "Is that all, sir?" said he. "Well, that beats me completely. Your Reverence, I always thought that there ought to be a distinct form of Protestant religion for every single man that read the Bible and professed to interpret it." And he was right.

Do you not perceive at once that there is the principle of disunion? To multiply religious tests, to multiply religious tribunals, according to the judgment of each man, is the very principle upon which Protestantism, in the widest sense, rests. I grant you that at first sight it seems eminently intellectual. I am not a bigot. I grant you that at first sight it seems the grandest act of homage

that was ever paid to the intellect of man, to put into his hands the most difficult documents that have come down upon the stream of time, and to say: "You are able to interpret them; do it." But I hold that in the day that that word was said to human intelligence, there was a duty imposed upon the intellect of man to which that intellect was totally unequal. There was a load put upon the mind of man that no human mind unaided can bear. God has given us intelligence—extensive, profound, clear, and intuitive—for natural truths; and in this horizon of natural truths—embracing all the sciences, all the arts—the mind of man is at home, is performing its own functions in disputing about all these things, and following out the grain of historic or scientific truth. But the moment it is a question of revealed truth that transcends the human mind; the moment it is a question of knowing the truth, not of the things of earth, but of those things that eye hath not seen nor hath ear heard, neither hath it entered into the heart of man to conceive—that moment, if God does not come to the rescue, by revelation and by authority, the human mind will make as great a failure as if you called upon a man born blind to give you a description of the rising sun.

Now, one or the other of these two principles lies before America. In one—namely, in Catholicity—this mighty nation finds one grand, magnificent, and vast principle of unity, which means strength. In the other, upon the most vital question of religion the people are divided. It is a strange and significant fact that out of that religious disunion spring disunion and dissension upon every social and political question almost in our daily life. Who can doubt it? Are there not Irish Protestants, for instance, celebrating the "Battle of the Boyne," in which Irish blood was spilled, and because of which the Irish Catholic that day was weeping? It is a political and historical question. Why, then, do these two men of the same race and blood take such widely different views upon it; one exulting, the other weeping? Because one is a Catholic, and the other a Protestant. Why, on the anniversary of St. Patrick's day—because Ireland first saw light through him—why

do Irish Catholics parade with cannons and drums, and sometimes, perhaps, making too much noise—while another class of Irishmen would be only too happy to be let out with guns and revolvers to fire at the procession? Is it not a great fact that this man came and evangelized us? Then, why do men take such different views of a historic fact? Because one is a Protestant, and the other is a Catholic. And if the principle of Protestantism is to become the grand principle of religion in America, then in this mighty land the effort of the patriot, the grand designs of the statesman, the conflict of the warriors, will be marred, neutralized, ruined, by the principle of dissension that lies at the very source of the spiritual life of the people.

Even at this day, if any line of imperial policy is marked out for America, or for England, or for Germany, or for any other divided country, half Protestant and half Catholic; if any line of policy is marked out, in which, if the nation had the courage to strike out boldly and fearlessly, great emoluments would be the result, the first thing a statesman says is, How will the Catholic view it, and how will the Protestant view it? What support am I to command from one and from the other? Do not the cabinets in those divided countries constantly lament with the English statesman who said: "The real difficulty in my position as Premier of England is that I have no will over a people who are antagonistic on every question because they are divided on religion." Think you, gentlemen, that the keen, shrewd, high, clear, intelligence of America is going to commit itself forever and forever to such an anomaly as this? No. These dissensions and religious divisions have always been brought forward in seasons of trouble, when men did not reason, but allowed their passions to overcome them. America reasons well, reasons shrewdly; and all that the Catholic Church has to do is to manifest her historical truths, and bring home to the conviction and intelligence of this mighty land the reasonableness of her devotion, the grandeur and logic of her faith; and, as sure as God gave America that mind which is his gift, so sure will the day come, and soon come, when the magnificent garb of religious

unity and of Catholic faith shall fall upon the imperial shoulders of America.

Secondly, "Catholicity is the safety of the great Republic," when we reflect that, next to a strong, abiding, unchangeable principle of unity, the great secret of a people's life and strength and safety is some agency, some organization or other, that will bring honesty and morality home to every man in the land—not only with the command of a precept, but also with a penalty for their transgression. Remember that we are so constituted that although we may see a thing in its proper light, may acknowledge its just weight, yet we fail of acting according to our convictions because of our weakness, because of our inherent misery. How few men there are in this world whose actions and whose daily life correspond with their theories and ideas of what is right and what is wrong! Is there a man among us that can kneel down at the close of any day of his life, and question himself before his God and before his conscience: "Have I to-day—in every thought, word, and act of my life—have I lived up to my conviction and knowledge of what is right and what is wrong?" There is scarcely a man among us that will not be obliged to say, every day of his life: "I have been wanting in more things than one." Is it want of knowledge of what is right or wrong? No. It is from want of a sufficient pressure put upon us. The right must be forced upon us; the wrong must come before us, not only as a thing that is forbidden, but as a thing that is forbidden under a penalty—by a penal law. Look at the state, for instance. The state, in its legislation, appeals to the intelligence of every citizen, and says: "It is a wrong thing to steal; it is right to be honest." Does the state content itself with that? No; it says: "It is a wrong thing to steal. Now, if you steal, I will put you in jail." In other words, the right is forced upon us by the legislation of our country; and the wrong is prohibited, not only by precept, but by punishment.

Now, the next great element of a people's salvation is some powerful organization appealing to the conscience—appealing to our inner soul, and the heart of every individual man, and urging

upon that man public and personal morality and honesty, and urging it so that, if he violate one, or forget the other, that organization, or that law, will come down upon him and punish him; for it is by the dread of punishment, as well as by the hope of reward, that we are actuated in avoiding what is wrong and doing what is right. Wherever religion is, it must bring this power, or it is worthless. I ask you, where is this power? Where is the power that prohibits a wrong by a penal law, except in the Catholic Church?

A Protestant man, honorable, high-minded, a first-class citizen, sees an opening before him to do "a smart thing." He can make twenty thousand dollars by it. It is not a very fair transaction; there is a twist in it; there is something in it that he knows is not right. But then twenty thousand dollars, and nobody is the wiser! He does the thing and he makes the money. Conscience tells him that it is wrong. There is no power to urge the wrong upon him as a penal law. The Catholic does the same thing; but while he does it, the thought in his mind is: "Oh, this will never do; when I go to confession, I will have to tell all this. And the worst of it is that the priest will make me give back every cent of it. If I am dying, and send for him, he won't lay his hand over me, or give me communion or extreme unction, until he has first the draft of restitution." Give back he must, every cent. A Protestant man gets angry with his neighbor, and in his anger he says: "That is a dishonest and disreputable fellow." He goes out and says things, and injures and, perhaps, ruins the man's good name and character. He is very sorry for it afterward; and when he has said before God, "I am sorry that I have injured my neighbor," there is an end to it; he thinks no more is necessary. The Catholic man knows that he must first break his heart with sorrow for saying that unkind word; and when he has made restitution to his God, he has to go out and say to his neighbor: "Do you remember the day when I said such and such a fellow was a blackguard?" "Oh, yes; I remember it very well." "Well, I told a lie that day; I was the blackguard myself." Now, people of America, I ask you to consider this great point. If the intelligence of America

would only condescend to weigh the Catholic Church and Catholic morality on their own merits, the mind of America would be the most Catholic of any in the whole world.

The third great element of the safety, security, and the strength of a people is the sanctity of the marriage-tie; the sanctity inviolable; the sanctity so great that no hand in heaven, or earth, or hell can touch it to break it, except the hand of the angel of death. I say this is the third great element of the people's safety. And why? Because of the inviolable fidelity of the marriage-tie, binding the husband and the wife, in not only the strongest human bond of love, but the strongest sacramental bond of union, upon which, as it were, one drop of the blood of Jesus Christ falls in the sacrament of matrimony, to seal it so that it cannot be dissolved; upon it depends the procreation of children, so that the state may have citizens; and the education of children, so that the state may have worthy citizens.

A multitude of people are no blessing, unless that multitude be educated so as to bring out in them their intellectual, moral, and spiritual existence. To do that the mother must be secure of her position. She must be the queen in her own house. From that throne upon which the Church of God seated her in the day when she sealed the matrimonial contract—from that throne, no hand in heaven, on earth, or in hell must be allowed to drag that woman down. If she is not secure with the security of the sacrament—with the security, that is to say, of God—the very fountain of matrimonial love is poisoned, and the very source of all domestic happiness is embittered. How can a woman love with all her heart a man if she believes it is in that man's power to repudiate her; to put her forth an exile and an outcast from her house; to separate her from her children, and drive her away from home, when his eye has become fascinated with another and a more handsome face and form than hers?—how can she love him? The children, too, depend altogether upon the mother. All that is to be brought out, of God or man, in that young soul, must be brought out by the mother's hand. The father is engaged in his business, and is always from

home; and he is toiling all the week; and when he comes home, it is not for domestic care, but for domestic bliss. The mother's duty and business are at home. Under her hand the child must grow —the child which is "father to the man"—as Jesus of Nazareth grew under the hand of Mary. If that mother is not secure of her position—if that mother may be calumniated and disgraced before any tribunal in the land, and then, with the divorce paper in hand, sent out into the wide world, a discarded wife, and a childless mother, what confidence have you then for the family? Who will care for the children? Who will educate them?

The day that modern society admitted the divorce, modern society did what Samson did in the temple of the Philistines—a mighty edifice, magnificent in all its proportions, crowded with all the nobility of the Philistines. Turning to his servant, he said: "Bring me over, and let me put my arms around the pillars." He was brought over to the two massive pillars on which the mighty edifice stood. He cast his strong and athletic arms around them; he swayed his great chest to and fro; they tottered and trembled under his grasp; till, with a crash like the thunder of God, down came the whole building; and every man there, the Israelite leader himself included, was destroyed in the ruins. Modern society, in the day that it admitted the law of divorce, shook its own pillars and foundations; and if there were not a Catholic Church to uphold the falling edifice, the whole concern would come tumbling about your ears. You would be reduced, by that very act, to the first forms of barbarism and savagery, out of which modern civilization has come.

Now, do you imagine that the womanhood of America—to say nothing of the manhood—so intellectual, so well educated, and, you will pardon me for saying it, so anxious to assert their rights —do you imagine that the womanhood of America will allow this divorce business to continue? No, no! The woman must be the crowned queen in her own house; and no hand, save the hand of death, must be allowed to pluck that crown from her head. The woman, in her household, must be the empress of her home and her children. The man whom she has honored by her love, must

not only be the provider of her daily bread, but must do her the homage that he swore to her at the altar of matrimony. And as the Catholic Church assures to the women of America this social position and unshaken privilege, if there is nothing else to make America Catholic, the women of America will do it. They will do it in self-defence.

When that law of divorce was established in England, I happened to be in Rome, and a Protestant lady, engaged to a Protestant English gentleman, was in Rome at the time. She heard a sermon of mine on these questions of marriage and divorce, and she said: "I am bound to become a Catholic out of self-respect and in self-defence"; and she wrote that very day to release herself from her engagement to her Protestant lover, and said: "My dear friend, if you will become a Catholic, and will share with me the belief in the inviolable tie of marriage, I will marry you; but if you do not do this, if you remain in a religion which makes divorce possible, I cannot marry you."

The women of America will do it if the manhood refuse. But the manhood will not refuse. For the gentleman of America knows that to restrain passion and to enforce the sacrament of matrimony by penal law, and to make the man atone for the sin he commits, is as necessary as the marriage-tie. So, out of both great resources of society, I hold that the future of America must be Catholic. And if the day ever comes, that this mighty nation, flinging aside all this miserable discussion on what Mr. So-and-so thinks about such and such a text of Scripture, and what Mr. This-and-that thinks about such another text—as if it mattered a farthing what he says about the Scripture if he is not inspired by God—when that day comes, and these glorious principles shall assert their dignity and majesty, terrible will be the strength of America in that day: when, for all material and national purposes, the government of the land will know that the people, in millions or hundreds of millions, are with them like a unit, like one man; when the national councils will be undismayed by the religious question; when, wherever the interests of America are concerned, and wherever truth

and justice and law are to be vindicated, the country will be enabled to draw that mighty sword with a certain and unhesitating hand, and with a united blow strike for God in heaven, and for the highest interests of man upon earth.

But our friends who are not Catholics say: "This is all very fine; this priest shows us the advantages very well; but what about the danger?" We constantly hear, "Beware of the Papists! Beware of the Catholics! Slavery! slavery!" Is Catholicity slavery? Listen. On every question outside of the religious question—the question of faith—we are as free as our fellow-citizens, and free to take this side or that in politics, or free to take this form or that form of government, or free to express our opinions upon every question outside of the religious question. And why are we not free on the religious question? For the simple reason that we know what the Church teaches; and we know that to be the truth, and we do not feel ourselves free to contradict the truth. This is the only reason. And is that slavery when a man feels that he is not at liberty to contradict what he knows to be the truth? Is there a man here now listening to me, who would be capable of telling a deliberate lie, and contradicting what he knows to be true? You would say, "I cannot do it. I know that I would be telling a lie if I did." Then if a man came to you and said, "You cannot do it; you are a slave," you would say, "No, I am free; for the supremacy of liberty is so to appreciate the truth as to be incapable of contradicting it."

What was the definition of freedom that came from the lips of our divine Lord. I am sure that every man that believes in Christ will admit that he is the best authority when he gives a definition of freedom. Here are his words: "You shall know the truth, and the truth shall make you free." The knowledge of the truth is freedom, according to Christ—the best authority that I can give you—the God who made us—the God who redeemed us; the knowledge of the truth is freedom. I will prove it to you. Suppose that you were all Protestants, and that I was a Protestant minister—the Lord between us and harm!—and that I came here to speak

to you on a religious question which I had been studying for the last five years or more, until my brain became a little crazy on it. For instance, I had come to the conclusion that the Gospel was a myth, and that there never was such a person as our Lord at all; that, having read what Voltaire said, and what Spinoza said, and what somebody else said, and thinking what historical works have been contradicted, I said: "Why should not the Gospel be contradicted?" and I came to the conclusion that the whole thing is a humbug; and I came before you this evening, and you were all Protestants, and supposed me to be an eloquent man, with great powers of persuasion; and I began to tell you the whole Gospel was a lie; and I denied Jesus over and over; and I hammered upon it with energy of action, with splendid diction, with beauty of illustration, with poetic imagery, until, at last, I persuaded half of the people who were listening; and you said: "It is true; the man is speaking truth; the Gospel *is* a humbug!" Now, I ask, what defence would you have for your religion against my eloquence and persuasiveness? None whatever; because it has been a question of what is true and what is false, and you cannot tell yourself which is right.

But I may be a Catholic; and I come to you and preach to you, and as long as I am speaking of any question connected with the Church, you hear me; and if I bring it out forcibly, and if I illustrate it beautifully, you are delighted. But suppose I just let slip a word against the Catholic faith; suppose I gave a hint that Christ is not present in the Eucharist; or gave a hint that the priest cannot forgive sin, every Catholic would rise up and say: "Unmantle him!" Every Catholic would rise up and shut his ears, and say: "No more of this; that's a lie!" What is it that saves a Catholic from the most terrible form of tyranny that can be exercised, namely, the tyranny of a superior intellect trying to oppress a lower? What is it that saves you from this? It is the fact that you know the truth. You would say to him: "I know what the Catholic Church teaches; and she is wiser than either you or I. You are contradicting her now; and you are a liar!" There-

fore, Catholicity is not slavery. It is the highest and the grandest form of intellectual freedom, if freedom be—as Christ declares it is—the knowledge of the truth.

The next great difficulty is, "Ah! if America become Catholic, you priests and bishops, you will have a good time of it then. You have a knack of increasing and multiplying; and we should have the whole country overspread with priests; nothing but priests; it will be old Italy over again; a priest in every house; a priest sticking his nose into every man's business; a priest laying hold of this, that, and the other." There is nothing easier than to get up a cry against a man or a body of men; and, as a Quaker gentleman once said, "You might as well hang a dog at once as to give him a bad name." What is easier than to say of a dog that is going across the street, "That dog is mad?" And if you cry, "Mad dog! mad dog!" you will have a crowd at the unfortunate animal's heels, and they will run him to death. Pretty much like this mad dog case is the cry, "Priest! priest!" Now, I put the question this way. First of all, the priest is by education a gentleman? I don't care what he is by birth. He must learn so much of Latin and Greek, and philosophy and history. So that by education he must be a gentleman. Now, no gentleman pokes his nose into other people's business. I have been for above twenty years a priest, and I never yet crossed the threshold of any man's house without being first invited. I waited until I was asked. I will tell you what is more; as a rule, the priest has to be invited oftener, and pressed harder, than any other man before he goes, because he has a good deal to do, and cannot afford to lose time.

Again, it is said, "Oh, but you'll gather up all the money in the country; you will beggar us all. If America were Roman Catholic, you would have the bishops and priests rolling in money; nothing but gold and silver and greenbacks would it be. We want nothing to do with them." Listen, again. The Catholic Church, in her religious orders, obliges every man, before she raises him to the priesthood, to swear a solemn oath of poverty, that he will never lay his hand upon so much as one cent and say, "I want this

for myself." That vow I made twenty-five years ago. I have been in the way of making money as much as any man. One cent I could not take and say, "This is mine; I will take it for myself." If I did that, I would be guilty of sin. And all that you have to do is to multiply the cents until you get three or four dollars, and that would make a mortal sin, and would send me to hell for all eternity.

We hear a good deal about the wonderful wealth of the bishops and priests; yet when we come to know the truth, they are as poor as Job—men who might be rich through ability, education, and talent, if they had lived for themselves in many of the walks of life. "Oh, Father," some men have said to me, "if we had you among us at the Bar, you would make a skilful lawyer." And I was once told by a comedian, "Oh, Father Tom, you mistook your vocation; if you had gone on the stage, you would have made a fortune long since." And yet I am as poor as Job. And there is, not a hundred miles from this platform on which I stand, a bishop who has brains and intellect and education that might have lifted him to the very supremacy of affairs in America, and he is only a bishop, and as poor as Job. A bishop in France will consider his fortune as made if he can get a thousand dollars or two thousand dollars a year; and out of that he has to support all the poor of the parish; he has to contribute to all the hospitals, and then to look after the schools; and he has to keep himself with a certain amount of grandeur—because one of the titles of a bishop in France is *votre grandeur*. It is very hard, when you have given away to the schools and hospitals and churches, to be *grand* on a fourth part of a thousand dollars a year.

When the Pope's enemies went to Rome, they thought they would find him wealthy; but they found a man who has been twenty-five years Pope of Rome,[1] and his personal expense for his food and clothes, and everything else, never exceeded one hundred and twenty pounds sterling a year. Six hundred dollars kept

[1] The eloquent speaker here alludes to the well-known simplicity of life of His Holiness Pope Pius IX.

him. We cannot be rich; and why? Because the Catholic priest is bound to preach the Gospel that says, "Blessed are the poor in spirit"; and the Catholic bishop is bound not to tell a lie when he has spoken in the name of God, nor to contradict it by his own actions.

Where is the danger of America from Catholicity? Is Catholicity opposed to a republican form of government? I answer from the history of the mediæval republics of Italy; they were the freest republics which ever existed—the republics of Genoa and Tuscany and Venice—and they were formed under the immediate patronage and protection of the Church of Rome. For hundreds and hundreds of years the little Republic of San Marino, which is only one hill with a few hundred families with their little huts, has been a republic—yes, for more than a thousand years. There it was by the side of the Pope; and, instead of crushing out the little state, he proclaimed its liberty. And, accordingly, the few families of San Marino have been making laws for themselves for more than a thousand years. It is true that the Catholic Church herself is a monarchy. It could not be anything else. The meaning of the word is derived from the Greek *monos*, one, and *archos*, a ruler—one ruler or chief. It must be so in religious or church matters. We must recognize a head. But one of the most glorious governments that the Catholics ever established and protected was the government that the Jesuits established in South America; and that was a republic. Let no man say that a republic is opposed to Catholicity. On the contrary, the greatest enemy that the Catholic Church has ever had in her way was an old, pedantic, narrow-minded despot, who endeavored to oppress the people with one hand, and to strike down the Church with the other, that he might make a god of himself. It is to the people that the Catholic Church appeals. There is no government in the world, this moment, that is not opposed to her, is not trying to strike her to the earth. It is to the people that she appeals. And as long as the people have the making of their own laws, as long as they have the shaping of their own institutions, as in this country

to-day, so long Catholicity will flourish here more than under any other government upon earth.

I think I have sufficiently proved my theme—that Catholicity is much more likely to be the safety than the danger of the great American Republic. What remains? It remains for such among the audience as have honored me this evening, who are not Catholics, to consider, intellectually and deeply, these words of mine—what truth is in them. And it remains for you, my Catholic friends, to build up the glorious argument of the Church's liberty, the Church's purity, the Church's unity and sanctity, and to corroborate it by the manliness and honesty and sobriety and sanctity of your own lives. Vain, vain as is the hum of the summer bee will be the word of the Catholic apologist or lecturer, if America be able to turn around and say: "Here are the people who are supposed to illustrate it; and their lives are not the lives of worthy citizens." But when we are able, as we advance those glorious truths, to show that our lives are not opposed to our logic and convictions, we can say to the world: "Look at the great, generous heart of America; look at these Catholics. Where have you better citizens? Have you more honest or patriotic men in the state? Where are the men more able to make the laws for America, and more willing to go out into the gap and shed their blood and give their lives in defence of America's freedom, than the Catholics?" Then, indeed, the argument will be irresistible. America will come—young, glorious, mighty in intellect, mighty in material power, mighty in energy, in human force—she will come to demand of God, at the hands of the Catholic Church, the crowning grace of unity of faith and sacramental sanctity, which the Catholic Church alone can throw around her; and, with this crown on her laurelled brow, the ancient despotisms of the world will bend the knee in craven fear, and do homage to magnificent Columbia!

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